

# The Improvement

# ERA



FEBRUARY, 1935

Volume 38 Number 2

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SALT LAKE CITY, UTAH

## **YOU May Secure the Scout Picture for Framing**

Many who saw the Scout Picture, which is used in the middle of this issue of *The Improvement Era*, before we went to press, thought it ought to be made available for those who would like a copy for framing. We have decided, therefore, to have it reprinted on a fine grade of cover paper with a tint block giving it a two-color effect, upon the condition that we get approximately 1000 orders for it. We will mail it to any address in the United States, Canada, or the British Isles for 25c each. Where ten or more are ordered and may be mailed in a single package to one address, they may be had for 15c the copy. If you want one, send in your order immediately. Unless we have the orders at once we cannot furnish the pictures.

We think this double spread will make a fine wall-hanging for the boy's room and will be especially good for Scout dens and rooms in the chapels. Prints, colored individually by Paul S. Clowes, the artist, may be arranged for.

ORDER NOW—SEND STAMPS, MONEY ORDERS, OR CHECKS

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### **The IMPROVEMENT ERA**

50 NORTH MAIN ST., SALT LAKE CITY, UTAH

## **The Apostles of the Church for 100 Years**



ON February 14, 1835, the Quorum of the Twelve Apostles was first organized in this dispensation. Celebrating this important event and the One Hundred Fifth Anniversary of the Organization of the Church of Jesus Christ of Latter-day Saints, *The Improvement Era* is planning a historical number for April which will contain a brief, comprehensive history of the quorum.

EVENTS—PORTRAITS—MAPS—HISTORIC SCENES AND BUILDINGS

These, and many more interesting features will be found in this number. Artists are already at work; the Church Historian's Office is lending its support. That April issue is to be a "round up" of a hundred and five years of Mormonism.

Extra Copies of the April Number, 50c

OUR SUBSCRIBERS WILL RECEIVE THAT NUMBER AT NO EXTRA COST

### **The IMPROVEMENT ERA**

50 North Main

Salt Lake City, Utah





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GODOLLA, HUNGARY.



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## WASHINGTON JAMBOREE

THE site has been select-  
ed; the day has been  
set; already plans are un-  
der way; one Scout from  
each troop is eligible to go!  
President Roosevelt has  
said that the poor lad who  
is a good Scout should be  
given the opportunity as  
readily as the rich lad who  
is a good Scout. That  
means early planning if  
troops are to be represent-  
ed. It is not too early to  
begin to make a program.

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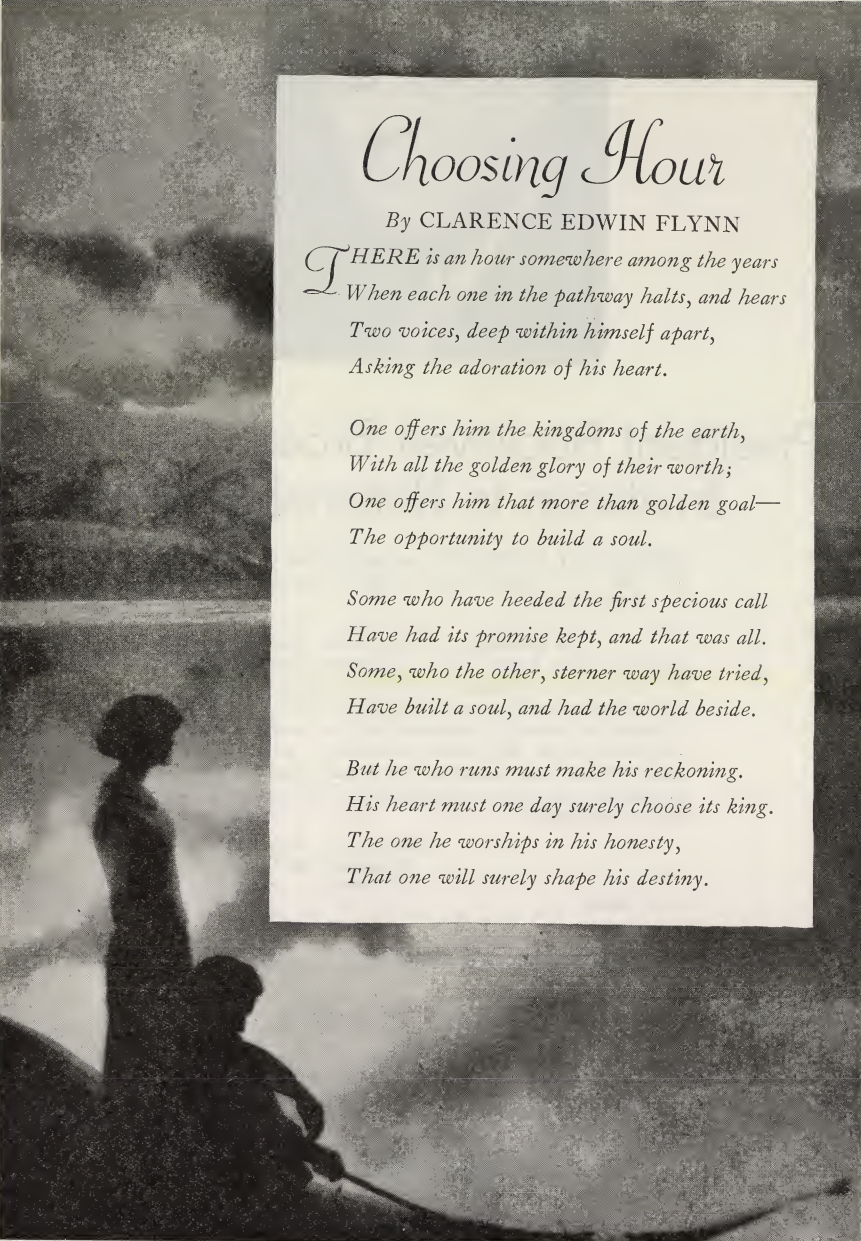


MASSASOIT, BY CYRUS E. DALLIN

WE have selected this statue of a well known Indian by this famous Utah sculptor for the frontispiece this month, because Massasoit was a great American, and, according to his own light, a really splendid Scout; and also because Cyrus E. Dallin is a pioneer Utah sculptor who has gone far up the trail towards the sunlit peaks of fame still carrying in his heart an appreciation of Indian and Pioneer life. His "Appeal to the Great Spirit" is one of the best known pieces of sculpture in America.

This magnificent figure, heroic in size, stands in the rotunda of the Utah State Capitol.





# Choosing Hour

By CLARENCE EDWIN FLYNN

*T*HERE is an hour somewhere among the years  
When each one in the pathway halts, and hears  
Two voices, deep within himself apart,  
Asking the adoration of his heart.

*One offers him the kingdoms of the earth,  
With all the golden glory of their worth;  
One offers him that more than golden goal—  
The opportunity to build a soul.*

*Some who have heeded the first specious call  
Have had its promise kept, and that was all.  
Some, who the other, sterner way have tried,  
Have built a soul, and had the world beside.*

*But he who runs must make his reckoning.  
His heart must one day surely choose its king.  
The one he worships in his honesty,  
That one will surely shape his destiny.*



PRESIDENT  
FRANKLIN D. ROOSEVELT

## President Roosevelt Broadcasts Invitation to National Jamboree

PRESIDENT ROOSEVELT in his broadcast on February 10th, 1934, invited Scouts to attend a National Jamboree in these words:

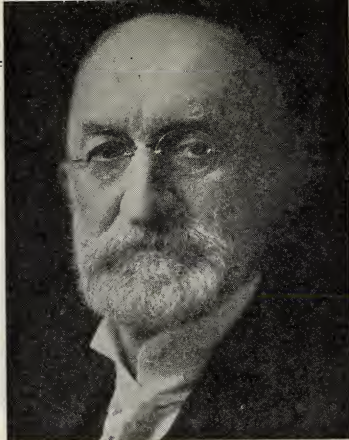
"... It is appropriate, also, that we are planning for the celebration of the Twenty-fifth Anniversary of The Boy Scouts of America, which will culminate in a great National Jamboree here in the Nation's Capital in the summer of 1935. Of course, it would be physically impossible for us to have the whole membership of the Boy Scouts of America, a million strong, come to Washington at one time, but I much hope that it will be possible to have every nook and cranny, every section of our Nation, represented."

FRANKLIN D. ROOSEVELT.  
*President of the United States  
of America.*

*From "Scouting"*







PRESIDENT  
HEBER J. GRANT

## To Latter-day Saint Leaders of the Boy Scout Movement

I AM very happy to give the Boy Scout movement my full endorsement. For many years as acting Superintendent of the Young Men's Mutual Improvement Association, I was active in the promotion of this program. I feel that thousands of our boys have been helped in becoming good men by living up to the principles of the Boy Scout movement.

"It is a real satisfaction to me to know that through the co-operation of our general, stake and ward officers we have more Boy Scouts per capita than any other church in the United States.

"I hope that our Scout leaders will remember that it is our privilege and obligation, in connection with the promotion of this program, to see that our boys receive also proper religious training in order that they may become real American citizens."

(Signed)

President of the Church of  
Jesus Christ of Latter-day Saints.

*From Scouting in the L. D. S. Church*





BISHOP DAVID A. SMITH



BISHOP SYLVESTER Q. CANNON



BISHOP JOHN WELLS

## A Tribute to Scouting

WE are happy to have the privilege of joining in paying tribute to Scouting in its Silver Jubilee Anniversary year. We appreciate fully the privilege and benefits that have come to our boys through this splendid organization.

We are especially happy that during this jubilee year and in the future greater emphasis is to be placed on the spiritual and church activity phases of the Scout program. As we observe Scouting in operation and study its objectives as outlined in the publications of the National Council, it seems clear that spirituality, reverence and church service are fundamental in the program, and that religious activity is essential to the best type of Scouting.

We are grateful to the many splendid Scout Leaders who have encouraged and assisted members of the Aaronic Priesthood in their quorum activities. We hope that the splendid cooperation which now exists between Aaronic Priesthood Chairmen and Supervisors and Scout Leaders will still further increase, and that all who have responsibility for the leadership of our boys and young men will join in an effort to establish a firm spiritual and religious foundation upon which to develop the commendable virtues of strong character, good citizenship and service.

Congratulations on the excellent record made in the 25 years of Scouting service to this nation.

SYLVESTER Q. CANNON,  
DAVID A. SMITH,  
JOHN WELLS,  
*Presiding Bishopric.*







SUPERINTENDENT RICHARD R. LYMAN



SUPERINTENDENT GEORGE ALBERT SMITH



SUPERINTENDENT MELVIN J. BALLARD

## Scouting and the Y.M.M.I.A.

AS we enter the Jubilee Anniversary year of Scouting in America and note with pride the splendid progress being made in Scouting in the M. I. A., we are impressed with the substantial nature of the religious foundation upon which this great structure has been built. Faith in God, good citizenship, clean living, and personal development have been held up by our national and Church leaders as the guiding principles of this outstanding program for boys and young men.

It is especially gratifying to us that the youth of our Church have the privilege of participating in an international program that harmonizes with the principles laid down by our great Pioneer leader, Brigham Young, to guide the M. I. A. The parallel between the instructions given by President Young and a portion of the Constitution of the Boy Scouts of America, written by Dr. James E. West, Chief Scout Executive, is striking.

Brigham Young said: "Let the keynote of your work be the establishment in the youth of individual testimony of the truth and magnitude of the great Latter-day work: the development of the gifts within them . . . cultivating a knowledge and an application of the eternal principles of the great science of life. . . . Each member will find that happiness . . . mainly depends on the work he does and the way in which he does it. It now becomes the duty of these institutions to aid the Holy Priesthood in instructing the youth of Israel in all things commendable and worthy."

Dr. West wrote: "The Boy Scouts of America maintain that no boy can grow into the best kind of citizenship without recognizing his obligation to God. . . . The recognition of God as the ruling and leading power in the universe and the grateful acknowledgment of His favors and blessings are necessary to the best type of citizenship and are wholesome things in the education of the growing boy. No matter what the boy may be—Catholic or Protestant or Jew—this fundamental need of good citizenship should be kept before him."

We congratulate the National Council, the Regional Officers, leaders in local councils, and the great army of Commissioners, Scoutmasters, Vanguard leaders and District and Troop Committeemen upon the achievements of Scouting.

We are especially grateful for the splendid cooperation of Aaronic Priesthood leaders throughout the Church, which has assisted so splendidly in our work.

GEORGE ALBERT SMITH,  
RICHARD R. LYMAN,  
MELVIN J. BALLARD,  
*General Superintendency.*





DR. JAMES E. WEST

## Scouts and the Church Youth Movement

AS Scouting celebrates its Silver Jubilee which marks, this year, its quarter century of living and doing and being in America, it is a source both of gratification and gratitude to me, looking back, to realize how splendidly from the beginning, Scouting and the churches have joined forces, worked hand in hand for the welfare of youth, its progress to happy, healthy, high principled manhood.

Among no church which has sponsored Scouting have we met with more wholehearted and effective cooperation and generous support than in the Church of Jesus Christ of Latter-day Saints, or finer, more enthusiastic leaders of unusually high calibre. The State of Utah has a larger percentage of Scouts in its boy population. I am told, than any other state in the Union and a larger per capita Scout membership in the Mormon faith than that of any other religious body on record.

All of this seems to me deeply significant, proves not only that we are offering a boy program which meets the needs of the great Church of Jesus Christ, but also that the ideals for which that Church stands are substantially the ideals of Scouting itself, the "recognition of God as the ruling and leading Power of the Universe" as a fundamental requisite for good citizenship and that correlative faith that only by living clean, generous, fine lives, serving others before remembering oneself, can we, either as boy or man, serve God properly.

The Youth Movement of the Church is in every way in accord with the very things we are working for in Scouting in our Ten Year Program, by which we hope to assure that out of every four young men reaching maturity

each year in America, at least one will have been a Scout, and have been one long enough so that the full value of Scouting may be a part of his future life—a life founded on Scout qualities of honor and loyalty, cheerful and intelligent obedience to law, reliability, courage, the habit of clean living, clean talking, clean thinking, friendliness to all people, the readiness to serve at all times, in small ways or great, the love of the great outdoors, the love of one's neighbor, in the true Christ spirit, the love of God with all its means of reverence and ethical living, the realization of why we are here on earth at all, which can have fundamentally but one goal, the furtherance of the Kingdom of God, the practical realization of "Peace on earth, good will to men."

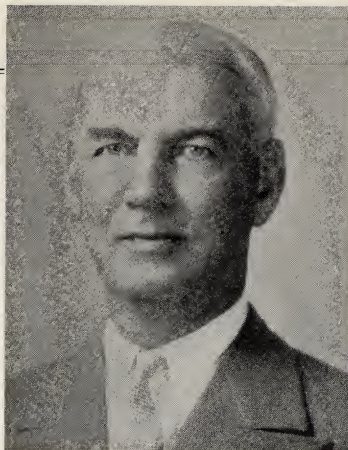
It is with great interest that we read, at the National Office of the Boy Scouts of America, of the splendid work being done for and with Scouts in connection with the Mormon Church, particularly of the valuable older boy program of the Vanguards with their Sea Scouting and other phases of worthwhile activities, and hope that shortly it will be possible for the Church to avail itself of the opportunities offered by Cubbing, our younger boy program for pre-Scout age, with its emphasis on the home hobbies and group recreation.

May the Church Youth Program move forward with its tremendous gift to young people, who today perhaps more than ever in our jumble of modern living need the steadying influence of noble leadership, under the banner of a great ideal!

DR. JAMES E. WEST,  
*Chief Scout Executive, Boy  
Scouts of America.*







DR. GEORGE J. FISHER

## Keeping in Step with Youth

THESE are days of social transition. Great changes are being made in the social life of the people of America growing out of the situation projected by the fact that there are millions of unemployed in America and multi-millions on relief.

Youth in this generation has been affected probably as in no other period of American life. We are in the midst of a great prospective permanent change in the habits of the American people and particularly of youth.

The education of youth is being extended over a longer period. More of them than ever are in college. Work will not take as many hours of the energy of youth as heretofore. There will be energy available for other purposes. If this is directed wisely it may result in a finer, cultural, richer life, providing time to expend in reading and in the arts and in the crafts and in social service.

Heretofore business; the making of money; attention to work; have been the major concerns of life. Now life will be more evenly balanced. It may prove more beautiful, more lovely, for opportunity is at hand for application to the finer things.

Therefore the days of pioneering are not over. Here are new youth frontiers. What is needed is a leadership for this day and this epoch.

The Mormon Church has been a great pioneering Movement. It has plowed the fields; broken the forests; built cities; raised up taber-

nacles; stood by its youth in perilous times and in momentous epochs of their experience.

Today there comes to it the challenge to continue along with youth, to help give direction to them in these modern days, to help pioneer the new society and see to it that youth retains the same qualities of initiative, of self dependence as was true in the early pioneering.

The Mormon Church stands out preeminently in its volunteer service. Its leaders are high-minded. They seek to lead youth into the paths of character. The Mormon Church is the social center about which the youth of the Mormon communities rotate. Here we find recreation and sports, the intermingling of the sexes under fine direction. Never was there a better opportunity for building the type of communities that are based upon fellowship, on the broadening of life in all its relationships than now.

The Mormon Church is preeminently a social church. It seeks to bring the influence of the church into all its relations with youth and thus spiritualize those relationships.

May I express to the leaders of the youth movement within the Mormon Church, many of whom I know intimately and respect highly, my sincere felicitations, my best wishes for advance in the things that are worthwhile in the new year.

GEORGE J. FISHER, M. D.,  
*Deputy Chief Scout Executive,  
Boy Scouts of America.*





DR. RAY O. WYLAND

## The Church Youth Movement

I AM aware of the vitality of Mormonism. I have been impressed with its method of organization and the onward sweep of this great Church.

I have been especially impressed by the Youth Movement within the Church of Jesus Christ of Latter-day Saints, and its constructive program of youth guidance which is bringing up a generation of young men and women possessed with spiritual insight and a zeal for the Kingdom of God which is unsurpassed by any religious group that I know.

The Church of Jesus Christ of Latter-day Saints uses the Boy Scout Movement in a larger way than any other Church in existence. It has a larger per capita of Scouts in its membership than any other religious body on record and the state of Utah has a larger percentage of Scouts in its boy population than any other state.

More significant than mere numbers and percentages, the Church of Jesus Christ of Latter-day Saints has developed a better coordination of Scouting with the Church program, not only in the younger years of Scouts 12 to 15, but also in the late adolescent period of Vanguards 16 to 18 and older, and in this Senior Program there is a beautiful correlation of Church instruction and participation in the Aaronic Priesthood which provides a further development of youth-

ful leadership and a spiritualized youth movement in the Church of Jesus Christ of Latter-day Saints.

We are thoroughly convinced that there is no other Church that has given more intelligent and effective supervision to its Scout Troops, and we have not met anywhere in our Church relations a finer group of men, than are found among the leaders of this Church.

The supreme test of devotion is the sacrifice it will make. I have been profoundly impressed by the high quality of young men who visit our National Office on their way to the foreign mission field and return two or three years later with a more mature and serious look on their faces, having fulfilled the missionary purposes of the Church as expressed in the injunction "Go and carry the good tidings to all men."

I, therefore, again, salute the Church and its leadership from the Presidency to the humblest of the Y. M. M. I. A. leaders and pledge you every cooperation within my power in the further development of your youth program and the spiritual growth of your young men and women.

RAY O. WYLAND,

*Director of Education and Relations, Boy Scouts of America.*





CHIEF EXECUTIVE STILES FURNISHED NO PORTRAIT. WE SUBSTITUTED THIS BEAUTIFUL PORTRAIT OF A CANADIAN WATER FALL



TWIN FALLS—HELL ROARING CANYON—WATERTON LAKES NATIONAL PARK, ALBERTA, CANADA

# Scouting and the Latter-day Saint Church in Canada

THE Scout Organization in Canada has been very happy in its relations with the Latter-day Saint Church. As a matter of fact, we both seem to be working towards the same end, placing the greatest emphasis on the things of the spirit. It has been most encouraging to notice the number of special training courses organized by the members of that Church, especially in Alberta, and the large attendance at such courses. One of my great delights has been to hear the Latter-day Saint boys sing. In that I think they excel the rest of us.

There was a time when the Scout movement was regarded as an organization separate and distinct from the Church. As a matter of fact, Scouting is not, in the ordinary sense, an organization; it is a movement—a framework of certain principles common to practically all religious communions, which any communion may fill out with its own distinctive tenets and religious practices.

That Scouting is fundamentally religious has repeatedly been emphasized by its founder, Lord Baden-Powell. The first promise of every Scout is to "do his best to do his duty to God."

Proof that the movement has been found spiritually sound is given by the steady growth of Scouting as a church activity in Canada (as in other countries), until today the majority of our Scout units are church groups. Many more would be added, if suitable meeting places were made available in church buildings, and numerous small town units are community or inter-church groups only because of the dearth of suitable leaders, or the lack of sufficient number of boys to organize effective separate church units.

## *Scouting's Value to the Church*

Broadly, the definite value of Scouting to the church is its help in solving the age-old problem of holding boys to the church and Sunday School after 14 or 15 years of age. More definitely, its value is its effectiveness in interpreting religion to the average boy in concrete terms of "doing" and preventing his developing the attitude that to be religious is somehow to be lacking in manliness.

The Scouting program is graduated to the

boy's mental development at succeeding psychological stages. Through these stages there is developed an ability and inclination to participate in church activities, until as a young man the Scout quite naturally takes an active place in some department of church life and service.

## *What Scouting Asks of the Latter-day Saint Church*

Scouting asks of the church its blessing upon Scouting's effort to help its boys, and all boys, along the path of practical Christian citizenship—indoor accommodation for at least one meeting a week for each section of the Scout group—a reasonable amount of freedom to pursue Scout methods of training—the formation of a Scout Parents' or Scout Mothers' Auxiliary—such organizations are most helpful in many ways, including the maintenance of an understanding contact between the Scouter and the home)—on the part of the clergyman it asks for fairly frequent, if brief, visits to the various sections of the group on meeting nights—discussion with group leaders regarding religious observances during the Summer camp and the occasional week-end training camps for patrol leaders, when these are held. The clergyman will find that acting as group chaplain is always helpful and valuable in establishing a common meeting ground for himself and the boy.

## *Limitations*

It must be remembered that Scouting is not intended to be the major or dominating activity in a boy's life. Its scope is to help make more effective and assimilable the religious and character training of the home, the church, and the school. The tremendous growth of the movement throughout the world (the active membership today is over 2,200,000)—the almost universal approval and support of church and home thus indicated—all seem to argue that the Scouting program is a dependable and efficient "framework" upon which to build the particular religious training of any church.

JOHN A. STILES,

Chief Executive Commissioner,  
Canadian General Council, The  
Boy Scouts Association.



THE LITTLE CHAP IS NOT CHRISTOPHER COLUMBUS BUT HE IS LEARNING TO CHART A COURSE FROM THIS MARINER WHO HAS LAUNCHED MANY CRAFTS UPON THE SEA WHICH LEADS TO FINE CHARACTER AND SERVICE. THE PHOTOGRAPH WAS TAKEN ON THE PACIFIC COAST SHOWING OSCAR POINTING THE WAY.



## Oscar Comes of Age in Scouting

OSCAR A. KIRKHAM has been in Scouting leadership for twenty-one years and has been one of America's leaders at three of the World Scout Jamborees—1920, London, England; 1929, Birkinhead, England; and 1933, Godolla, Hungary. Scouts of every color and creed, chattering in many tongues were present.

He has been the guest of rulers of nations and has dined with nobility, but says that one of his greatest privileges came last year, when he attended, as an American delegate, the International Conference of Scout leaders in Hungary. The representatives of fifty-six nations were present. All that was said was translated and spoken into Hungarian, French, German and English. He spoke on "Scout activities and their relationship to World Friendship and Peace." When the gentleman translating and speaking French began, he said, "May I say that Mr. Kirkham is a personal friend of mine and he comes from far away Salt Lake City, Utah. *He is a Mormon.*"

It was a thrill, Oscar said, as he heard the interpreters speak before the representatives of the fifty-six nations, the word "Mormon," for which there was no translation.

Oscar is an Honorary Member of the Boy Scouts of France and other countries of Europe.



OSCAR IS NOT TALKING "WITH KINGS," BUT HE IS IN CONVERSATION WITH A SON OF A PRINCE IN GODOLLA, HUNGARY, DURING A WORLD JAMBOREE.



CHIEF OSCAR A. KIRKHAM IN LONDON, ENGLAND, DURING HIS ATTENDANCE AT THE WORLD JAMBOREE. HE IS IN NATIVE AMERICAN COSTUME UNDER A FAMOUS TREE.





# In 22 YEARS

## L. D. S. Scouting Encircles Globe



### The Scout Oath

*On my honor I will do my best:*

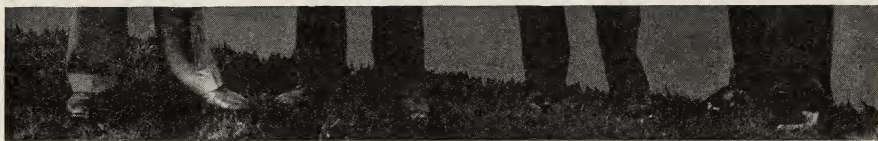
1. To do my duty to God and my country, and to obey the Scout Law. 2. To help other people at all times. 3. To keep myself physically strong, mentally awake, and morally straight.

**N**ATIONAL ANNIVERSARY WEEK this year will find Scouting under L. D. S. supervision encircling the globe. The program which was adopted by the Church twenty-two years ago is being carried on in practically every ward and mission in the

about bringing the splendid international boy-program into their folds.

In a statement made in a brochure issued by the Mutual Improvement Association, President Heber J. Grant expressed his appreciation of the movement and

ada, Czecho-Slovakia, Denmark, England, France, Germany, Hawaii, Holland, Hungary, Ireland, Mexico, New Zealand, Norway, Samoa, Scotland, South Africa, Sweden, Switzerland, and the United States. That means, of course, that wherever the Church



OSCAR A. KIRKHAM

SURVIVING MEMBERS OF THE FIRST M. I. A. SCOUT EXECUTIVE COMMITTEE  
B. F. GRANT

B. S. HINCKLEY

JOHN H. TAYLOR

Church throughout the world. Though there is little L. D. S. Scouting anywhere in Asia, it has gone around the world, carried by the missionaries, by way of Africa, Australia, and the islands of the Pacific.

The General Authorities early gave their staunch support to the movement and have never wavered from that early stand assumed when some churches were hesitating

offered his continuous support. He said: "I am very happy to give the Boy Scout movement my full endorsement." (See letter under his photograph and over his signature in this issue.)

As an indication of how widely the Scout movement has been scattered under the direction and influence of the L. D. S. Church we are naming the countries in which the Church is sponsoring troops: Austria, Australia, Belgium, Can-

goes with its program for the temporal and eternal salvation of mankind, the Boy Scout program follows to assist in building manhood under whatever flag waves above the land in which the troop is organized.

The story of Scouting in the Church of Jesus Christ of Latter-day Saints has been told, in brief, in the booklet, "Scouting in the L. D. S. Church." That story we are repeating here:

### *Story of Scouting in the Church of Jesus Christ of Latter-Day Saints*

THE Y. M. M. I. A. was organized June 10, 1875, by Junius F. Wells under the direction of President Brigham Young. Its purpose was to provide leisure time activities, particularly along spiritual and cultural lines, for the young men of the Church. Later, athletics were made a prominent part of the program.

"As news of the organization of the Boy Scouts of England in 1909 and the Boy Scouts of America in 1910 was received by our Church leaders, the Scout idea was investigated by the Athletic Committee of the Y. M. M. I. A. and in the summer of 1911 the Scout movement was officially recognized in this Association. Scouting with its spiritual background and ideals appealed to our Church leaders as an excellent activity program for its boys. Even before that time some enterprising boy leaders in various parts of the Church had organized troops along lines recommended by the Boy Scouts of America. On November 29, 1911, on motion of President Anthony W. Ivins, then a member of the General Superintendency of the Y. M. M. I. A., the M. I. A. Scouts were officially organized by the General Board. It was provided that all classes of boys from 12 to 18 years of age should thereafter be known by that name. (See *Improvement Era* for January, 1912, Vol. 15.)

"From that time Scouting moved forward in the Church very rapidly. In *The Improvement Era* for March, 1912, Vol. 15, was printed the first statement of the purposes and plans of the M. I. A. Scout movement. This laid the foundation for Scout procedure in the M. I. A. It provided that Scout meetings should be held for thirty minutes immediately preceding or following the regular M. I. A. meeting on Tuesday nights. In this statement reference was made to the handbook of the Boy Scouts of America with appreciation for the splendid idea and information contained, and recommendations that the book be secured and used by M. I. A. leaders.

"Dr. John H. Taylor, who had previously been appointed Athletic Director of the Y. M. M. I. A., was given definite responsibility for

promoting Scout work in the Stakes and Wards under the direction of the Athletic Committee which included Lyman R. Martineau, chairman; Hyrum M. Smith, Oscar A. Kirkham, B. F. Grant, B. S. Hinckley, and John H. Taylor.

"At the June Conference of 1913, on Saturday afternoon, June 7, an M. I. A. day celebration was held at Wandamere and the program was devoted entirely to Scout activities. This was the first general Scout gathering in the Church.

"The first lessons for the M. I. A. Scouts were published in *The Improvement Era* for January, 1913, Volume 16. Twelve lessons were included covering such subjects as the Fundamentals of Scouting, Organization, Leadership, etc., tying of knots, troop drilling—following United States Infantry regulations for the purpose of obtaining discipline and efficiency in moving the troop as a body—Bandaging and First Aid, the Story of the Flag, physical Development, Stars, Compass, etc.

"In May, 1913, the M. I. A. Scouts, upon invitation from the National Council affiliated with and became a part of the Boy Scouts of America. The official action of the Executive Board of the National Council was taken May 2, 1913, at which time the General Board of Y. M. M. I. A. was issued a charter covering the entire Church and Dr. John H. Taylor was given a special commission as representative of the National Council in charge of all M. I. A. Scouts. At the same time Oscar A. Kirkham was made Deputy Commissioner. The National charter of the M. I. A. Scouts of the Boy Scouts of America was issued May 21, 1913, which becomes the official date of entry of the M. I. A. Scouts into the National Organization.

"This arrangement continued until 1919, when local Councils were organized in Salt Lake City and other sections, Oscar A. Kirkham becoming the first Scout Executive of the Salt Lake Council and later Associate Regional Executive of the Twelfth Region which includes, Utah, Arizona, Nevada and California. He also became affiliated with the Regional Office of Region Eleven in order that he might have contact with Latter-day Saint Scouts, particularly in Idaho.

"There are approximately 24,000 Boy Scouts in the Church in 1934 which includes the Vanguards who are Senior Scouts. There are approximately 7,000 Vanguards. The Vanguard movement was inaugurated in 1928 and is now developing rapidly into an aggressive Older Boy Movement among the Scouts of the Church. It has been approved by the National Council of the Boy Scouts of America.

"L. D. S. Scouts are now organized in every Stake in the Church and in practically all of the missions. They are located in 22 different countries. The record of L. D. S. Scouts in membership and advancement is second to none among similar religious groups in all the world.

"Scouting continued under Y. M. M. I. A., its sole sponsor, until 1928. During this year it was named as the activity program for the Deacons and Teachers of the Lesser Priesthood of the Church to come to the boys of the Church of Deacons and Teacher's ages through the Y. M. M. I. A., an auxiliary and aid to the Priesthood.

"The Y. M. M. I. A. is the Priesthood functioning in the field of activity. Scouting therefore is the activity program for Deacons and Teachers in the Church and is the program for the junior departments of the Y. M. M. I. A.

"The scoutmaster and assistant scoutmasters are officers in the ward Mutual Improvement Association. They should conduct themselves as such and be subject to the rules, regulations and program of the M. I. A. On the other hand the ward officers of M. I. A. should know that the Scout Troops and Scout leaders of the ward are a part of the M. I. A. program and should be considered as such.

"The Scout department is just as much a part of the M. I. A. Organization as the M Men and should be so considered by the ward officers. The responsibility of the Scout and Vanguard departments is theirs.

"In the Stake the same relationship and responsibilities are maintained. The District Commissioners are Stake Officers and Scouting is the official department program for young men 12 to 16 years inclusive.

"As a result of the development of a plan of closer cooperation be-

(Continued on page 122)





## These L. D. S. Men are Employed in Scouting

Top row, left to right: John D. Giles, Field Representative for the M. I. A. and Chairman of the Vanguard Committee; William A. Wessel, Assistant National Director of Camping; Oscar A. Kirkham, Assistant Regional Executive, Region Twelve; Ernest De Alton Partridge, National Director of Research; D. E. Hammond, Executive Salt Lake Council and Chairman of the M. I. A. Scout Committee; in circle, Verl G. Dixon, Department of Registration, National Office. Second row, left to right: S. Dilworth Young, Executive Ogden Gateway Council; Preston W. Pond, Executive Cache Valley Council; Andrew A. Anderson, Executive Timpanogos Council; George Bergstrom, Executive San Fernando Valley Council; William B. Hawkins, Executive San Joaquin-Collevers Council. Third row, left to right: Victor L. Lindblad, Executive Sacramento Council; Harold S. Alvord, Executive Teton Parks Council; David Crockett Watkins, Executive Tandy (Eastern Idaho) Council; Berne P. Broadbent, Field Executive Apache Council; Vernon Strong, Executive, Redwood Council. Bottom row, left to right: Irving P. Beesley, Field Executive Sacramento Area Council; William G. Barton, Executive Bryce Canyon Council; D. L. Roberts, Field Executive, Salt Lake Council; Clyde V. Pearson, Director of Sea Scouting, San Francisco Area Council; Merrill Christopherson, Assistant Executive Timpanogos Council; J. H. Smithson, Field Executive Apache Council.

# NE'R-DO-WELL

THESE are hard times, Mr. Burgeon."

"Yes, Craig, these are hard times."

The man and the boy stood facing each other in the gray weather-worn fishing shack that had served as a home for Craig McCord for the past two years. Luther Burgeon, heavy-set and aggressive, drew his dark brows together in a frown that was very nearly a scowl. Craig lowered his eyes, shrugged his lean shoulders.

"I guess you may as well take the dory, Mr. Burgeon. I can't pay you any more on it, at least not until spring, and since you're not willing to wait that long—"

"Why should I, Craig? We made a bargain, didn't we?"

"I'm not complaining." Craig's eyes were blue and candid. "When I asked you to wait for the final payment, I knew I was asking a favor. If you're not willing to grant it—well, there's nothing I can say. I'm out fifteen dollars, that's all."

Luther Burgeon walked toward the door. Over his shoulder he said, "I'll send for the boat later in the day, if I get back in time—or maybe tomorrow. So long, Craig."

"Goodbye, Mr. Burgeon."

Craig thrust his hands deep into his trousers' pockets. Through the small window at the front of the shack he saw Luther Burgeon stride ponderously toward the waiting car. When he reached it he cast a brief backward glance toward the house, shook his head slightly from side to side, then climbed into the automobile and started the engine. A few moments later he was on his way over the long white road that led through the two-mile stretch of salt marshes between the beach and the village. Low clouds, gray and ragged, raced southward with the car.

Craig remained at the window. His eyes were cold, hard, his lips tight-set. That brief backward glance, that slight movement of the head from side to side—those things hurt! It was as if Luther



Burgeon's gesture had said in plain words: "Ne'r-do-well. I might have known in the first place, he never could pay for the boat!"

Craig crossed the bare room and seated himself on a bench beside the small sheet-iron stove. Ne'r-do-well—yes, that was what Luther Burgeon thought of him. That was what the whole village thought of him: Craig McCord, a ne'r-do-well like his father dead now these two years. \* \* \*

Outside the wind was bleak. The bay was the color of molten steel. Wild ducks swept across the dreary marshes; their wings and bodies were black against the early-morning winter sky.

Ne'r-do-well—that hurt! It

CRAIG SHOUTED AS HE STRODE FORWARD. THE MAN APPEARED NOT TO HAVE HEARD BUT CONTINUED TO WAVE THE LIGHT

hurt far more than the thought of the fifteen dollars now lost to him.

Craig rose and put on his cap and overcoat—a tall loose-jointed boy not yet twenty. He opened the door and went outside. The wind thrust at his back as he strode along the white road in the direction of the village.

MR. NICKERSON, at the general store, greeted him heartily. "How are ye, Craig?"

"Fine, thanks."

"Pretty cold at your place, I guess—eh?"

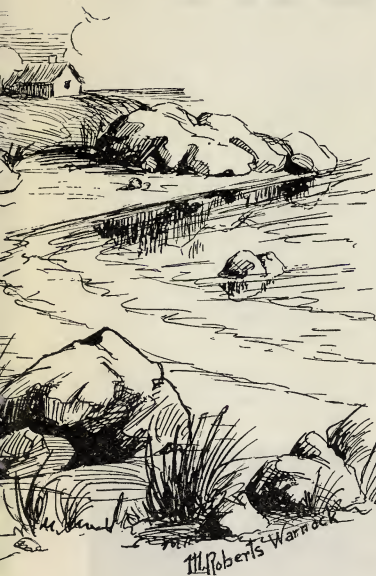


# By RUSSELL GORDON CARTER

*Craig McCord could not pay for his boat, therefore, Luther Burgeon decided to take it back—lacking faith in the boy. Mr. Nickerson, however said, "I've got faith in ye, Craig." This is a story of Craig's test.*

"I've seen it colder, Mr. Nickerson."

"Well, what can I do for ye, Craig?"



"I stopped in to see if you needed help—."

Mr. Nickerson shook his head. "Can't afford it," he said bluntly.

Craig nodded. "Know of anyone who needs a man?"

"No, I don't."

Craig turned toward the door. He was about to open it when Mr. Nickerson said, "Come back here, boy! Bless me, if it ain't the first time I ever see ye come in here without a cheerful smile! What's the matter, Craig; are ye in trouble or somethin'?"

Craig smiled and returned to the counter. "Trouble enough," he said, still smiling. "But I don't want to bother other folks with it—."

"Nonsense!" the man interrupted him. "Tell me about it."

After a few moments of hesitation Craig said, "Well, it's like this, Mr. Nickerson. Maybe you remember, last fall I agreed to buy that green dory from Luther Burgeon—thirty-five dollars was the price he set, and I paid him ten dollars down. I was to pay the rest of it by the first of the year. I think I could have, all right, but you know how I was laid up for more than a month. Well, it's past the first of the year now, and I still owe him twenty dollars on the craft. He's taking it away either today or tomorrow—."

"Ye mean he won't give ye more time?"

Craig nodded. "You see, I came in here on a long chance, Mr. Nickerson, hoping you might give me a job, or might know of somebody else who would. I thought if I could count definitely on earning, say, twenty dollars or so within the next two or three weeks, I might see Mr. Burgeon again—."

"Lute Burgeon ought to be ashamed of himself!" the storekeeper exclaimed. "Come spring, ye'll be in a position to earn something, what with the lobster catch and quohogs and such—."

"Yes, that's why I wanted the dory," Craig replied. "Come spring, I don't know what I'll do—without it!" Then with a shrug and a forced smile, he added, "I guess I know how Mr. Burgeon feels. He thinks I'm not good for much. Matter of fact, I guess the whole village feels the same way—."

"I don't!" Mr. Nickerson said emphatically. "I've got faith in ye, Craig. I know what a hard time of it ye've been having, and if I could help ye, I surely would!"

"Thanks, Mr. Nickerson!"

"Lute Burgeon ought to be ashamed of himself!" the storekeeper repeated. "Him with a good-paying lot o' summer cottages and time to go off duck-shootin' whenever he pleases, and a nice comfortable home of his own—he ought to be ashamed of himself, and b'lieve me, I'll tell him so!"

Craig shook his head and was silent.

A few minutes later he was on his way toward the other end of the village. At the storekeeper's suggestion, he stopped at Joe Hickey's garage and inquired for work; but Mr. Hickey had no need for help. From there Craig went to the rope and twine factory on the outskirts of town and asked for work there. Again he met with a refusal. He inquired at other places. He was willing to do any kind of labor no matter how hard; he was willing to work long hours for meagre pay—but no one offered him the chance.

IT was late afternoon when he turned his steps homeward. Ne'r-do-well! The phrase occurred to him again as he made his way over the long white road; but swift upon the thought came the memory of Mr. Nickerson's words—"I've got faith in ye, Craig." The boy lifted his chin. There was comfort in the words. He forgot the weariness in his legs, forgot the sting of the wind against his face.

The tide was coming in, and the marshes were flooded. Here and there he saw patches of gray salt ice moving sluggishly southward. Here and there far off he saw little island hummocks fringed with dead grass. Several times he heard the distant report of a gun. The wide marshes were sombre, desolate. Now and then a duck rose and wheeled against the wind.

In the little cove behind his shack the dory lay drawn up on the beach. He glanced at it and then entered the shack, thinking of Luther Burgeon.

The place was cold, almost as cold as the air outside. Craig set to work to kindle a fire in the stove. Before long the wood was crackling. He removed his overcoat and cap, put on his heavy frayed blue sweater. Then he went to the cupboard where he kept his canned goods, and opened a can of beans. He had not eaten a thing since breakfast. The odor of beans warming on top of the stove gave him a sense of comfort.

Darkness began to close in before he had finished eating. The wind increased in violence, whis-

(Continued on page 125)



JOHN D. GILES

"A wise nation preserves its records, gathers up its muniments, decorates the tombs of its illustrious dead, repairs its great structures and fosters national pride and love of country by perpetual reference to the sacrifices and glories of the past."—Joseph Howe.

THAT nation, state, or community or church which fails to preserve its history, its story spots, its records of achievements, its landmarks and old trails is indeed lacking in vision.

At the time of the tercentenary of the Massachusetts Bay Colony more than two million people visited Boston in less than three months. What was the attraction? The seashore? Hardly—there are thousands of miles of seashore to visit without going to Boston. Was it the large buildings, the climate or great theatres? It was history. It was interest in the hundreds of patriotic shrines in New England. It was Faneuil Hall, the old South Church, the old State

# THE M. I. A. PRESERVES HISTORY

By

JOHN D. GILES

Executive Secretary, Utah Pioneer Trails and Landmarks Association

*The trails of the West will forever bear the impress of the Utah Pioneer Trails and Landmarks Association. John D. Giles, executive secretary and M. I. A. field man, has acted as photographer as well as chief historian of the project and presents here an interesting sketch of activities which have marked the trails in several western states.*

House, Boston Common and other historic landmarks of intense interest to all Americans. Good for Boston. Good for New England. They have preserved their history.

But let us remember that all of America's history is not in Boston or New England. Western America is teeming with places of great historic interest. The intermountain region and the Pacific Coast boast of history as interesting, as thrilling and as important as any region in the new world. Our history is more recent but much of it is now more than a century old and should properly be classed as American history.

Someone has said that the State of Utah has more important history than any state west of the Missouri River. But the history of Utah is so closely related to that of neighboring states—Idaho, Wyoming, Colorado, Arizona, Nevada,

California, and Oregon in particular—that the history of one overlaps that of the others.



PRESIDENT A. W. IVINS, PRESIDENT HEBER J. GRANT, AND ELDER GEORGE ALBERT SMITH, PRESIDENT OF THE TRAILS ASSOCIATION AT UNVEILING OF MONUMENT ERECTED ON ENSIGN PEAK BY ENSIGN STAKE M. I. A.



Without making comparisons, which may be odious or otherwise, this statement can be made without fear of contradiction—the intermountain west is rich in historic resources that deserve to be preserved for generations to follow. All too late the realization of this fact is being forced upon us. The movement now under way is fully twenty-five years late. The last of the riders of the colorful Pony Express died before a monument was placed at the end of the trail. Not one of the participants in that great venture was present. The last survivors of the handcart tragedies who were old enough to remember what actually happened passed on before their stories were recorded. Most of those called "Old-Timers" among the pioneers of the west have long since gone to their graves.

Now, when it is all but too late, we are becoming aroused not only to our duty to those who made our history but to our own selfish interest in preserving these story spots.

The Young Men's and Young Women's Mutual Improvement Associations have long been interested in Pioneer history. They sponsored a movement many years ago to search out as nearly as possible the place where Brigham Young made his now historic statement, "This is the right place. Drive on." When the Utah Pioneer Trails and Landmarks Association was organized its leading sponsor was the General Superintendent of the Y. M. M. I. A.—

Elder George Albert Smith. His associate executives in the Y. M. and Y. W. M. I. A. and several members of both the General Boards became charter members. A member of the Y. M. M. I. A. general Board became its executive secretary-treasurer and another became chairman of the finance committee.

When the campaign for funds was launched the M. I. A. took the

this manner the major portion of the funds used in marking the trails and landmarks of the West were secured. Contributions of patriotic citizens and charter membership fees made up the balance of the fund.

OF all the outstanding accomplishments of the Mutual Improvement Associations in the past half-century, probably none will be more lasting or more far-reaching than this important movement to save the history of the West. In six states monuments have been erected and impetus has been given to a movement that will undoubtedly continue to grow long after those who started the movement have passed out of the picture. Many years must pass and other generations come forth before the work now being done will be appraised at its full value.

The announced purpose of the Utah Pioneer Trails and Landmarks Association at the time of its organization was: "Honoring the pathfinders and the pioneer builders, charting and marking the historic trails

and story spots, preserving our historical resources; promotion of the teaching of history in its all-American aspects and vital relations to the up-building of our West and our country." The organization was formed as a non-religious, non-political, and non-profit association and has carried its program forward without regard to any influences or motives other than the accomplishment of its announced objectives.

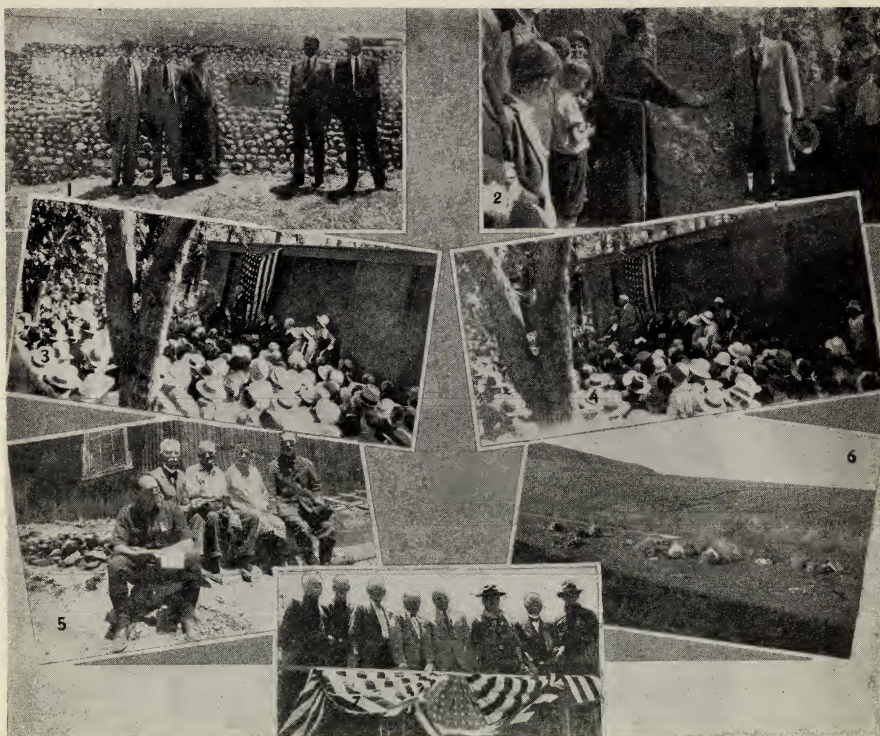


GEORGE ALBERT SMITH

President Utah Pioneer Trails and Landmarks Association

leadership. Through the medium of "plains dinners," recommended by M. I. A. General Board committees and conducted in practically every stake in the Church, Oregon Trail memorial coins, specially minted by the Federal Government for use in marking trails and landmarks, were sold at a premium. In





1. President Heber J. Grant, Dr. Geo. W. Middleton, Mrs. W. S. Woodruff, Dr. W. M. Stookey and President Geo. Albert Smith at the old Mormon Wall, Fort Bridger, Wyoming.  
 2. Rev. Victor Herring, Franciscan Priest and Elder George Albert Smith at monument marking Father Escalante's trail of 1776 at Provo, Utah.  
 3. President Heber J. Grant speaking at ceremony marking the Great Salt Lake Base and Meridian established by Orson Pratt, August 2, 1847.

4. President Anthony W. Ivins speaking at ceremony marking the Great Salt Lake Base and Meridian, Temple Square, Salt Lake City, Utah.  
 5. Oscar A. Kirkham, Andrew Jenson, Chas. Jackson, President Ruth May Fox and President George Albert Smith on Mormon Pioneer trail at Lewiston Mines, Wyo.  
 6. Trail Markers camp at Rock Creek Hollow, Wyoming, on Mormon Pioneer trail.  
 7. B. H. Roberts, George Albert Smith, Dr. Howard R. Driggs, Geo. D. Pratt, James E. West, Andrew Jenson and Oscar A. Kirkham at Independence Rock, Wyo.

The results have been far-reaching and have been recorded in the press of the West and of the nation. In cooperation with local groups in Utah, Idaho, Wyoming, Nevada and Arizona, substantial markers of stone and bronze have been placed to perpetuate the accomplishments and achievements of the trappers, explorers, missionaries, pioneers, and builders of the West. Fifty-one historic places have been marked, forty-eight of them with the official tablets of the Association, and fifty of them carrying the familiar buffalo skull, insignia of the Association.

Photographs in this issue show the scope and variety of the Association's efforts. Not all the markers shown have been erected by the Trails group but in practically all

cases the association has cooperated in the work. Included in the illustrations are the beautiful and artistic monument and flagging erected by the National Women's Relief Society at the home of Joseph Smith in Nauvoo where that society was organized March 17, 1842. This is the most pretentious and imposing of the series. Officers of the Association cooperated in its preparation and unveiling. The marker at Church Buttes, Wyoming, was placed by Lyman Stake. The temporary wooden markers at Devil's Gate and on the Oregon Trail in the Sweetwater Valley in Wyoming, were placed by the Natrona County Historical Society of Wyoming, a group which has cooperated generously with the Utah Asso-

ciation. All other markers were built by local groups in cooperation with the Trails Association.

The work of the Association is more extensive than is generally realized. Before trails and landmarks can be marked correctly they must be searched out and the true history established. This is sometimes a more difficult and expensive task than the actual marking. By the time the work of this Association got under way all the members of the ill-fated handcart company led by Edward Martin from Iowa City in 1856, who were old enough at the time to remember and identify Martin's Cove, scene of the most tragic experience of the Mormon migration, had died. Residents of the vicinity had confused stories of its location, but from a





# MONUMENTS ERECTED BY PIONEER TRAILS AND LANDMARKS ASSOCIATION

1. President George Albert Smith and grandson Robert Murray Stewart, Jr., at Big Mountain on Pioneer Trail.
2. Monument at Church Buttes, Wyoming.
3. Monument at site of first church and school outside the Pioneer fort in Salt Lake Valley.
4. Marker at Rock Creek Hollow, Wyoming, where J. G. Willie's handcart company sought refuge in 1856.
5. Monument at site of Ogden Canyon toll gate.
6. Monument at Mountain Dell station on the Pony Express trail.
7. Site of Brigham Young camp at Silver Lake (Brighton), Utah, July 24, 1857.
8. Honoring Pioneers of Logan.
9. Site of Jacob Hamblin's fort, Kanab, Utah.
10. Fort Henry, St. Anthony, Idaho.
11. Escalante Trail, Provo, Utah.
12. Battle Creek, near Preston, Idaho.
13. Scene of meeting between Brigham Young and Jim Bridger, Little Sandy, near Farrow, Wyoming.
14. On Donner trail at State Fair Grounds, Salt Lake City, Utah.
15. President Grant speaking at Independence Rock, Wyoming. Pioneer plaque at right.
16. Pioneer Celebration July 24, 1857, at Silver Lake (Brighton), Utah.
17. On Pioneer trail east of Fort Bridger, Wyoming.
18. Pioneer Social Hall, Salt Lake City, Utah.
19. Eagle Rock Crossing of Snake River, Idaho Falls.
20. On Donner trail, west of Grantsville, Utah.
21. Pioneer Stage Station, Layton, Utah.
22. Commemorating the founding of Utah, State Capitol, Salt Lake City, Utah.



historical standpoint it was lost. Fortunately, a few paragraphs in early histories gave enough information to guide members of the Trails Association to the spot, but only after the search had gone into its second year.

A circumstance, which to many seems providential, resulted in the location of the site of Willie's Camp in Rock Creek Hollow, Wyoming, where fifteen members of the J. G. Willie handcart company, a hundred miles ahead of the Martin company perished in one night and were buried in a single grave. Other sites, which had been forgotten have been searched out and marked and new interest in them created among the younger generations.

BECAUSE most of the early history of the intermountain West was made by Mormons it is natural that most of the markers should be Mormon, just as most of the markers in California are Catholic. But that does not mean that the marking has been confined to Mormon history. A glance at the illustrations will show that the important history of the West has been preserved regardless of creed, politics or any consideration other than historic importance.

The trail of Escalante and Dominguez, Catholic Priests, dating back to 1776 is today the best marked trail in the Intermountain Country. The first marker planned by the Trails Association marked this trail at Provo. Jedediah Strong Smith, educated as a Methodist minister, explored the first overland trail through Utah, Nevada and California to the Pacific Coast in 1826. A marker on City Hall Square in Ogden marks the beginning of this trail. Jim Bridger discovered the Great Salt Lake in 1824. This fact is commemorated in a suitable monument on Bear River in northern Utah. Bridger, Carson, Fitzpatrick and other trappers, by caching a fortune in furs in Willow Valley in Northern Utah, caused the name to become Cache Valley. This important bit of history is inscribed on a monument at Logan in Cache County. The ill-fated Donner party of 1846 explored the route from Fort Bridger to the Salt Lake Valley which the Mormon Pioneers followed the next year. Two monuments, one at the Utah State Fair Grounds and one on the desert in Tooele County, mark that trail.

The Pony Express made history

in the West which has been preserved on half a dozen markers along its trail.

The Mormon Pioneer Trail has been well marked through Wyoming in cooperation with various groups in that state and is fairly well marked in Utah, but much remains to be done in Nebraska, Iowa and Illinois. The splendid monument erected by the Relief Society at Nauvoo marks the beginning of the Pioneer Trail, but some day its entire length, at reasonable distances, should be appropriately marked. And certainly no one would consider this historic highway to have been properly marked until a monument of magnificent proportions and construction marks the place where Brigham Young made his memorable statement, "this is the place." Plans for such a memorial are now in the making although considerable time will be required to develop them. The last six miles of the trail through Emigration Canyon have been rebuilt. It is proposed to build the monument at the end of the trail on the new highway.

ONE of the most important phases of the work of the trails Association is educational. Publicity is used extensively in connection with each marker for the purpose of renewing interest in historic places and of educating young people in the history of their own communities. Large numbers of people, old and young, attend the marker ceremonies and become informed regarding that particular phase of local history. Eventually photos and descriptions of all the markers with copies of the inscriptions will be published for wide distribution, adding still further to the educational value of the present movement to preserve our history.

Efforts have been made in all cases to enlist the active cooperation of prominent local groups in erecting each marker. Schools, Scouts, Vanguards, Daughters of the Utah Pioneers, Chambers of Commerce, Citizens' Committees, Stake Presidencies, Ward Bishoprics, Adult Aaronic Priesthood, Aaronic Priesthood Quorums, Mutual Improvement Associations, women's organizations, family associations, newspapers, state and government agencies and other civic, religious and patriotic groups, and individuals have joined in placing markers and monuments.

As will be noted from a study

of the illustrations, President Heber J. Grant and his associates of the General Authorities have been active supporters of the Association. President Anthony W. Ivins, before his death, joined in several of the marker ceremonies. Dr. James E. Talmage assisted many times with the preparation of inscriptions. B. H. Roberts was a staunch supporter and Andrew Jensen, Oscar A. Kirkham and others have given constant cooperation.

The officers of the Utah Pioneer Trails and Landmarks Association are:

President, George Albert Smith; Vice-President, Dr. George W. Middleton; Executive Secretary-Treasurer, John D. Giles; Directors: Amy Brown Lyman, D. H. Christensen (Chairman Education Committee), Dr. W. M. Stookey, Mrs. W. S. Woodruff, Mrs. Fred Davidson, J. Cecil Alter (Chairman History Committee), George Q. Morris (Chairman Finance Committee), Dr. W. J. Snow, Wilford C. Wood, Joseph Wirthlin, W. H. Reeder, Jr., Noble Warrum, Mrs. Jacob Bamberger and Samuel O. Bennion. Dr. Howard R. Driggs of New York City, President of the Oregon Trail Memorial Association, was one of the organizers of the Utah Association and one of its first charter members. There are approximately two hundred charter members at present.

The Association has but one honorary member, James A. Eldredge, who through a generous contribution financed the preliminary plans for the coin sales through the M. I. A. and other early activities.

While the Association has a record of which the officers and members may justifiably feel proud, much remains to be done. Many important "story spots" are unmarked. Every community has some history that should be preserved. The Utah Pioneer Trails and Landmarks Association plans to continue its activities and to encourage other groups to join in preserving the historic resources of the West. Several patriotic, civic and religious groups are represented on the board of directors of the Trails Association and practically all groups are represented among the charter members. If all unite in this worthwhile movement eventually monuments and markers will dot the trails, the valleys and the mountains, preserving indefinitely one of the most valuable and permanent of all resources—history.



23. At home of Joseph Smith where National Women's Relief Society was organized, Nauvoo, Ill.  
 24. Calls Fort, North of Brigham City, Utah.  
 25. At Fredonia, Arizona, pointing the way to Pipe Springs.  
 26. Honoring Jedediah Strong Smith, City Hall Square, Ogden, Utah.  
 27. Commemorating discovery of Great Salt Lake by Jim Bridger, North of Bear River City, Utah.  
 28. Site of Pioneer Iron Mills, Cedar City, Utah.

29. Pipe Springs, Arizona.  
 30. Site of Indian Treaty at Fish Lake.  
 31. Honoring Pioneer Catholic Sisters, Holy Cross Hospital, Salt Lake City, Utah.  
 32. Old style marker on Pioneer trail, Devils Gate Wyoming.  
 33. Mormon Wall at Fort Bridger, Wyoming.  
 34. Site of Brigham City, Arizona, near Winslow.  
 35. Trapper's Cache, at Logan, Cache County, Ut.  
 36. On Pioneer and Pony Express trails at Henefer, Ut.

37. Martin's Cove, Wyoming, refuge of Martin's Hand-cart Company.  
 38. In Echo Canyon, Utah, on Pioneer Trail.  
 39. Fort Hall, Idaho.  
 40. Wyoming trail marker on Pioneer trail.  
 41. Honoring Jacob Hamblin, Kanab, Utah.  
 42. Pony Express trail and site of old Salt Lake House, Main Street, Salt Lake City, Utah.  
 43. Pioneer Square, Salt Lake City, Utah.  
 44. Mormon Pioneer Ferry, Casper, Wyoming.





# A ROM

By

DOROTHY CLAPP  
ROBINSON

## CHAPTER IV

IT was a clear, cloudless night. There was no moon, but the firmament was aglow with stars against which, the dark of the forest, a group of travelers had just left, looked gloomy and forbidding. The men lighted a fire and gathered around its cheerful glow. It lessened their sense of isolation. Their leader, Ammon, and his two brothers had withdrawn to counsel together. Taking advantage of their absence, some voiced complaints to the group.

"'Tis a vain journey," one said, "that promises naught but hardships as a reward. It would be well for us to return to Zarahemla before we are hopelessly lost. Why should we find the City of Lehi-Nephi?"

"Yea," another protested, "many, many, hopeless nights have found us camped thus, knowing little of the wilderness and plains we have passed through and nothing of what lies before us. It was said at home that Ammon had a map of the way."

"So he has," one called David

answered sharply, "but 'tis the same map all companies who have sought the lost City of Lehi-Nephi have had. 'Tis said 'twas drawn from memory by one who was in the exodus that traveled from that City to Zarahemla many, many years ago. 'Tis at best a rough guess. Surely you do not hope to reach victory and glory between sunsets."

"Not between many sunsets," the first complainer retorted; "but this endless wandering wearies body and spirit. Should we be fortunate enough to discover the City think of the journey home."

"That will be as nothing," David reminded them, "for Ammon has kept a careful record. I think," he added pointedly, "out of the hundreds who wished to accompany him, Ammon could have found men with more faith in him. Other companies have failed. We came to succeed no matter how long nor how far we must travel."

The two grumblers had the grace to blush and one said:

"We, too, hope for success, but days are long and nights eerie. We seem so utterly alone yet we know somewhere near here—perhaps back of those bushes—are hordes of Lamanites ready to spring upon us."

"Me thinks it is sweethearts left in Zarahemla," Philip, David's friend said banteringly. "This is a journey for men with free hearts. There is the possibility then of finding and making love to other maidens. That is why David and I came."

David rose under the laughter and walked to the crest of a hill that lay before them. It was his turn to stand guard and until then he wanted to be free—to forget the past and build on the future. Be-

hind him lay broken hopes and shattered dreams; before him—what? In the clear light he could see far to the southwest a precipitous hill. His pulse quickened. Suppose that beyond it lay Lehi-Nephi! Suppose after all they were lucky enough to find that luckless city? What honor would be theirs when they returned home?

THE camp was up and stirring as soon as it was light. Before noon they reached the hill David had seen the night before. Ammon forged on ahead. As he gained the crest of the hill his gaze swept the surrounding country long and earnestly. Then in happy exultation he turned to his men and with a sweep of his arm cried:

"Behold! The City lies before us."

A rush followed, but, as the men gained the top, with one accord they bowed their heads in thankfulness as the towers and walls of the long sought City burst upon their vision. Here was the quest of years and theirs the victory. Aching limbs and weary feet were forgotten. They waited quietly though impatiently while Ammon and his brother made ready to reconnoiter the last lap alone. In the City the people went about their work, dull with apathy, unaware of the succor so near.

As darkness grew upon them, the men grew restless. Why did not Ammon return? Their impatience turned to suspense and toward midnight they held counsel. David urged that one or two of them be allowed to advance toward the City and see if any traces could be found of their belated Commander. With much reluctance and many admonitions, Philip, acting as Commander, appointed David and John

# ANCE OF TWO CITIES

to the task. They advanced cautiously together, until they were within hearing distance of the massive walls then separated. David shadowing the East and John the North gates. Thus far they had found no trace of Ammon nor his captors, if captured he had been. Now, David creeping along, trying to shield his approach to the gate, distinguished the burly form of a night watchman circling the walls, but could not tell whether he were Nephite or Lamanite. There was the possibility he reflected that the Lamanites held the City. They might even have captured Ammon and his brother. He decided to creep nearer, and when the guard came again, find out if he were friend or foe. If he were a Nephite, he would risk asking for admittance at the gate; if a Lamanite he might try scaling the wall, but even a casual glance showed him the impossibility of such things. Stories he had heard of the inaccessibility of this grim fortress came back to him. They had not been overdrawn.

The retreating figure of the guard grew indistinct. David braced himself to sprint across that starlit space, then jumped behind a bush instead. From the shadow of the great wall two figures came, running swiftly and carrying a burden between them. On they came directly toward the rock and brush behind which he was hiding. Throwing himself upon the ground, David waited. They came nearer, but now the guard was again in sight. A whispered exclamation that was plainly audible to the unsuspected watcher, and the two dropped suddenly to the ground and lay motionless. On

came the guard, now he mounted the watchtower, swept the starlit space with ferret eyes. The three watchers waited breathlessly until he had descended again to the wall where the shadows soon engulfed him.



THE MIGHTY ONE

Cautiously, then, the figures rose and David had barely time to creep away, when they reached his rock and laid their burden in its shadow. Listening intently, he caught the hoarse guttural voices of men and knew them to be Lamanites. They conversed quietly for some moments, but not a word was understood by the eager listener. Their burden stirred and voiced a groan that needed no interpretation. David's pulse leaped. If he could only get one look, a glance. He must try. Perhaps it was Ammon, overpowered, and waiting, no one

knew what fate. He heard the men rise and guessed they were watching for the guard. A few minutes passed and hearing quick movements and muffled directions, David saw them fleeing toward a grove of trees not far distant.

He crept as far as the rock, then rising and choosing a course a little oblique to theirs made a break for the forest. They might look back, but he trusted to their haste and reached the woods undetected. To locate the fugitives was easy, and with skill born of experience he wormed his way toward them, the low murmur of their voices his guide, for the forest was dark and gloomy. Presently, they took up their journey noisily and without caution, and David had no trouble following them.

FOR some minutes they threshed rapidly through the brush, the noise of their passage covering David's pursuit. Suddenly he sensed that they had stopped and advancing carefully he found them seated in a small clearing lighted by moonbeams that filtered through overhanging branches. The men sat on their haunches resting with their burden between them. David looked about impatiently—if he only knew who the captive was. He reasoned with himself. He must turn back soon, or lose all sense of direction—but suppose it were his Commander? Certainly there was mischief afoot or they would have followed the highway. He must see that face. He looked about for some means of getting nearer. A particularly large overhanging limb caught his attention. If he were on that,

(Continued on page 124)





## Thomas Hull Senior Member of the Y.M.M.I.A. Passes

ON Thursday, January 3, death released Elder Thomas Hull, the senior member of the General Board of the Young Men's Mutual Improvement Association. He was 79, making him senior from point of view of age as well as from point of view of number of years of service.

Ill for several months from a malady from which at his age there was no liberation except through death, the end came as a blessing and the aged missionary went home after a life of heroic service to his fellow men. Those of the General Board who knew Thomas Hull, however, could not think of him as aged, despite his three score and nineteen years. Active until the close of the summer, he was ever eager to press on, ever mindful of details, ever full of faith in the great latter-day work in which he was engaged.

His service to the Mutual Improvement Associations of the Church began before there was any General Board in the sense in which it is now organized. Called on an M. I. A. mission in 1891, Elder Hull has been active in M. I. A. work ever since. He was one of those who worked hard and suc-

cessfully for the establishment of *The Improvement Era*. He has been a supporter of the magazine ever since. In the first minutes of the General Board available, the name of Thomas Hull appears.

For a long time he served as secretary of the Board, his care of details making him ideal for the position. When advancing years and added responsibilities came, he was released from that arduous position, but in order that the executives might avail themselves of his wise counsel and superb enthusiasm for the work, he was made a member of the Advisory Committee. In that capacity he wielded an important influence upon the program of the Associations.

A son of Eli and Susanah Lake Hull, he was born in London, England, December 27, 1855. Joining the Church when he was a child, he lived the life of a faithful Latter-day Saint enabling him to receive all orders of the priesthood. In 1875 he emigrated to Utah, where he continued in Church service. He early became identified with Z. C. M. I. and remained a member of the staff of that institution until 1893. Later he served as United States Surveyor General for eight years. Active in public affairs, he was elected to the state

legislature where he became speaker of the fifth and sixth sessions. For three and a half years he had charge of the savings department of Walker Brothers' Bankers.

In 1920, Mr. Hull was appointed secretary of the Board of Regents and purchasing agent of the University of Utah, positions he still held at the time of his death. Failing health caused him to ask for and receive a leave of absence of six months from active duty. Death came and gave him grand relief just before his leave from the University expired.

On April 28, 1877, Thomas Hull was united in marriage to Margaret Craig Swan, the ceremony being performed by the late President Joseph F. Smith. Later the couple were given their endowments in the old Endowment House. From this marriage came four daughters—Margaret Hull Eastmond, Provo; Florence Hull, San Francisco; Edna Hull Bennion, Spokane; and Susanah Hull Evans (deceased), Salt Lake City. Mrs. Hull died in 1907, and two years later, Mr. Hull married Mary Ann Price, who survives him.

THOUGH he was always busy, Mr. Hull found time to give a  
(Continued on page 102)

# Capitalizing on that Urge to do Something

By

Weston N. Nordgren

*These boys had no leisure time hanging heavily on their hands—they put it to use. What they did, the boys of any community can do with the proper kind of leadership.*

So far as I have been able to learn, every boy picked up enough of the swimming art to handle himself in an ordinary pool, and some became adept in several strokes. Swimming every day for six weeks is bound to teach the boy something, and the more than 150 boys who signed up for the course this year did well.

When the course was about two-thirds through, Mr. Hinckley took me into the shop and showed me around. The rooms were full of boys, all quietly

(Continued on page 123)

AIRPLANES AND THEIR MAKERS DESERET GYM—1934

VACATION time has mostly been considered "play time," by boys from 12 to 15 years of age who live in the city and who are denied the advantages of living and working on a farm during the three months school is out in the summer time. But few "city fathers" or others interested in the youth of today have thought up a better plan than the one I recently saw in action right in the heart of our community—Salt Lake City.

Working on the theory that boys are interested in making things with their hands, in using their eyes and muscles and in coordinating their brains and their eyes, The Deseret Gymnasium offered a six weeks summer course for adolescent boys. The course was varied, for each day except Sunday there was an hour and a half in a commodious, well lighted and equipped shop under technically trained and experienced teachers; then an hour of games, including baseball, archery, and so on; and the boys topped off the day with a good swim.

According to Bryant S. Hinckley, manager of the gymnasium, two things were guaranteed to boys who attended regularly and worked willingly: (1) Every boy would be taught to swim. (If he didn't learn during the six weeks of the course, he could come until he did learn.) (2) Every boy would make something useful.

ROBERT T. SNOW AND HIS GORDON LIGHT HYDROPLANE







"THE ANGEL OF THE TRAIL"

# THE HIKE of INSPIRATION

By

## JUDGE BENJAMIN DE BOISE

as told to

MATILDA ROSE McLAREN

ON May 7, 1833, Abraham Lincoln was commissioned postmaster at New Salem, Illinois. On May 7, 1933, in commemoration of that event, 118 Boy Scouts of America took to the open road and traveled the twenty-two miles from New Salem to Springfield afoot; carrying, between them, 2500 pieces of mail! Some of these Scouts came from a great distance in order to participate.

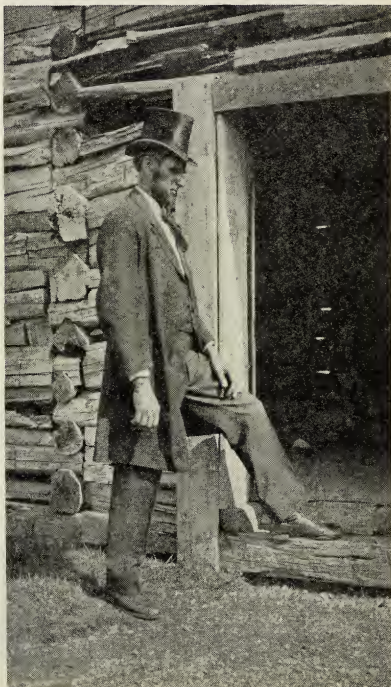
The letters they carried were replicas of a letter written by one Mathew S. Marsh to his relatives back East, franked by Abraham Lincoln, in 1835. The original is a valued part of a Lincoln collection owned by attorney Oliver R. Barret, Chicago. Each of these envelopes was embellished with a cachet designed by Wilson Rape of the *Illinois State Register*, and told a story of progress in itself. The regular Boy Scouts of America insignia, a tree foil, was inscribed in the upper section with a picture of the Lincoln-Berry store, in which the New Salem postoffice was housed. In its left wing you see a picture of the old Illinois State Capitol Building to which Lincoln came as a legislator; and in which his body lay in state after the assassination. This is now the Sangamon County Court House in which my own offices are located. In the right wing is a picture of the White House. Between these two pictures is a facsimile of Lincoln's own signature, the original of which, I am proud to admit, is a part of my own collection. The head of Lincoln is a copy of Patterson's production. This comes as near being a picture of him at the time he was postmaster as any we have. It was taken by an unknown photographer during the time that Lincoln was a legislator, immediately after acting as postmaster. From this

picture the artist Patterson received much of his inspiration for the picture known as, "Lincoln as Illinois knew him," which hangs in the Administration Building in Lincoln Park, Chicago. You remember, the beard became a part of the Emancipator's face only after he had become the President of the United States.

In addition to the mail the boys carried, at the invitation of the local Abraham Lincoln Council of The Boy Scouts of America, stamp and postmark collectors from all points of the United States and Canada addressed to themselves mail, sent it to Springfield and had it mailed to the home address on May 7. Besides the regular postmark, these were stamped with Lincoln stamps, cacheted on the front with Patterson's head of Lincoln and the artist's signature; on the back, with the designed-for-the-occasion Scout tree foil. Both types of mail, that sent here by collectors and that actually carried by the boys, totalled 12,000 pieces! Letters, signed at the end of the hike

by the Scout who carried them, were mailed to His Majesty, King George of England; President Roosevelt; Ex-president Hoover;

ED CORELL, POSING IN FRONT OF RUTLEDGE TAVERN, MAY 7, 1933



# Literally in the Footsteps of ABRAHAM LINCOLN

Col. Charles Lindbergh; Dr. Eckner, Commander the Graf Zeppelin; every governor in the United States and to various notables residing in France, Italy, Australia, New Zealand and Canada.

IT may be of interest to you to know that in Lincoln's day postage rates were  $6\frac{3}{4}$ ¢,  $12\frac{1}{2}$ ¢,  $16\frac{3}{4}$ ¢, and 25¢, according to the distance, and was always collected at the point of destination. Sometimes, the addressee would not have the postage and Lincoln, not having the heart to refuse, would let him have it anyway; making up the difference out of his own meagre income! It is said that Lincoln kept his money in two socks; one the postoffice sock, and the other the Lincoln sock. When Salemites began to notice that sometimes the full postage was not being collected, they started an investigation and found that the postoffice sock was not in the red but the Lincoln sock was highly emaciated from malnutrition! Contrary to ordinary politics, as Postmaster, Lincoln was not in accord with the administration of that day but, because his predecessor liked old John Barleycorn too well, the women of the district petitioned to have honest Abe installed. It was while acting as postmaster that Lincoln spent much of his time studying law; walking the twenty-two miles to Springfield to borrow law books from Judge John T. Stuart. And this walk is now known as The Boy Scout Lincoln Trail.

Perhaps you would like to know something about the hike itself? In the summer of 1926 Scout Commissioner R. Allen Stephens, of the Abraham Lincoln Council realized this unusual method by which a great inspiration might be derived from the story of our martyr President. The humble village life; the lengthy walks in order to borrow texts; the way he invariably started to study these on the open road before he ever reached home; and after he did reach it, there was only the fire place to serve as student lamp in the Onstott Cooper

*In Lincoln's Steps! What a hike this would be for a Boy Scout! We are wondering if any Scout, a member of the L. D. S. Church, has yet made this pilgrimage—if so, we should like to hear from him.*

shop; all these inconveniences went to build the warp and woof of the greatest and best beloved American citizen! How better to profit by his experience, to absorb inspiration than by actually walking the same path? For this purpose, in conference with Scout Executive, A. J. Davis and other interested parties, a set of rules was formulated by which all Scouts who wish to earn for themselves the bronze Lincoln Trail medal must be governed.

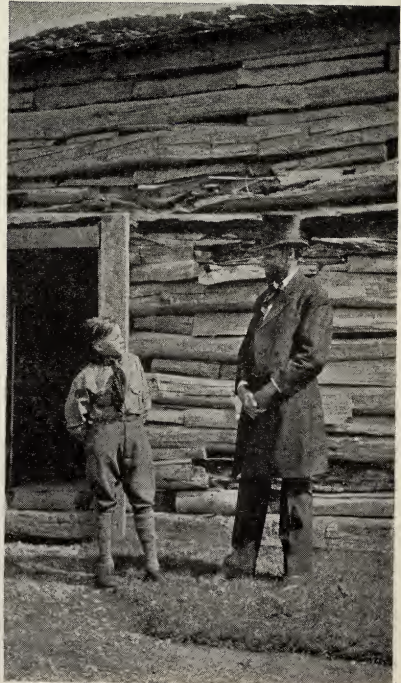
To receive this medal, a Scout must walk *alone* the twenty-two miles and memorize on the way some of the Lincoln quotations which are printed on the back of the credential sheet for which he must qualify at Springfield Scout headquarters before taking the hike. Some of these are: "Learn the laws and obey them." "Give us a little more light and a little less noise." "Don't swap horses in the middle of the stream." Before a credential sheet is issued, the Scout must qualify as to his Scout standing, his health and must have turned in to headquarters a book review on, "The Boy Scout's Life Of Lincoln," by Ida Tarbell. This essay must not be under 200 words nor over 300.

When the Scout sets out from New

Salem, (he furnishes his own transportation there) he registers with the custodian of the New Salem State Park where the Illinois Historical Society has reproduced the log cabins of Lincoln memories. Mr. Geisness also signs the boy's credential sheet. On days when but two or three boys make the

(Continued on page 118)

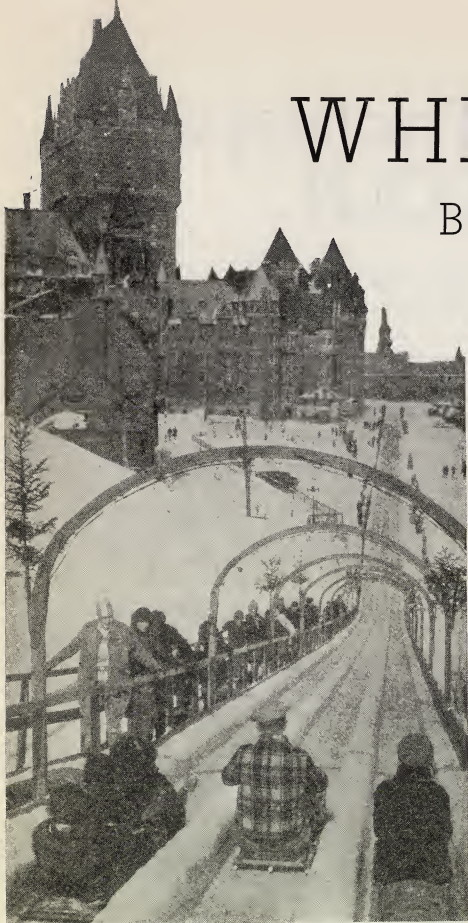
COMMEMORATING ONE HUNDRETH ANNIVERSARY COMMISSIONING A. LINCOLN POSTMASTER OF NEW SALEM





# WHEN WINTER

By E. L. CHICANOT



CHATEAU FRONTENAC AND TOBOGGAN SLIDE—  
QUEBEC

LITERALLY millions of Americans visit Canada in her glorious summer months. Before, however, the fall's first frost has commenced to tint the maples they have all returned home again. It is not only that vacation time is over, that holidaymakers must resume routines and take up again the pursuit of livelihoods. There is a certain apprehension over the Canadian winter which makes them flee before its approach. It would be very difficult indeed to convince these people that the season they are escaping may be just as diverting and enjoyable as the one they have experienced.

Certainly many misconceptions exist on the Canadian winter; fiction and the motion pictures have tended to emphasize the rigorous and unpleasant side so that the impression which generally prevails among those who do not know Canada in the winter months is anything but a pleasant one. Few have any suspicion that the season regarded as so forbidding and terrifying may have another side; that so far from dreading the approach of the wintry season many Canadians, especially the young, the vigorous and the sport-loving, positively look forward with keenness to its advent and hail the first days of frost and snow with delight.

Canadians do not deny that it is at times decidedly cold in their country in the winter months and candidly admit that the elements can be extremely unpleasant at this season. But that is not their way of regarding them. They have to live in their country summer and winter and life would be very drear if for a substantial part of the year they found conditions very disagreeable and merely tolerated them. They have adopted a very different attitude towards their winter.

Instead of meekly accepting the stern elements of winter as an inevitable hardship, waging a futile battle with them and being generally miserable, Canadians have long made it a practice to seize them boldly and mould them to their pleasure and enjoyment.

Everything that in a sportive way can be done with ice and snow is being effected in Canada and new ways of squeezing recreation out of them are being devised every year. As a result when the people of other countries are perhaps inclined to pity those of Canada, with their country locked in King Winter's icy grip, everybody is really having a wonderful time and engaging in a variety of outdoor sports that is possible in few other countries.

After all this is very reasonable when it is considered that every year people who live in milder climates in many parts of the world go to snow-clad Switzerland and icy Norway for the sake of the sports that are possible in those countries. These are reasonable diversions which Canada has right at

home and which she has been enjoying since the earliest days

THE BOUNCE



# COMES TO CANADA

of her settlement. It is only in recent years, however, that Canadians have come to realize that the people of other countries might like to come and share them and have accordingly made certain special provisions for visitors.

It must first of all be realized that Canada is not altogether the bleak land of wind-swept snowy expanses that she is so often pictured in the winter months. While such conditions may exist over a large area of the Dominion which yet remains unsettled and undeveloped it does not in the least faithfully portray the es-

have come to know. It seems to be wrapped in cotton wool and all traffic sounds are deadened by the snowy blanket. The only sound to make itself distinctly heard is the tinkle of sleigh bells as the little horse-drawn vehicles with their fur-clad drivers move through the city street. The almost daily sun catches with its rays pendant icicles upon the

practically every night there. For those who would rather skate themselves there are numerous outdoor rinks where, under powerful arc-lights, skaters circle to the music of hidden bands. Mount Royal.



SKIING IN THE ROCKY MOUNTAINS NEAR BANFF

tab-  
lished  
and  
produc-  
tive area  
of Canada  
where  
thriving

cities and towns have evolved, harboring large, and for the main part, healthy and robust populations. Here winter comes in the guise of a magician to transform nature to a new loveliness.

No one who knows it, for instance, could think of winter as an unpleasant time in Montreal, Canada's largest city. King Winter waves his wand there and the scenery is overspread with a mantle of purest white and adorned with frost jewels. It is a different city altogether but quite as attractive as that summer one so many visitors

trees and there is a constant flashing of multicolored fire from them. Crowds move happily and energetically about in the keen bracing air.

There is no city on the continent which has more agreeable or diversified sport in the winter months. Montreal is a busy financial and commercial center and it is only really at night and the week-ends, when business has been laid aside, that the city has time to enjoy itself. Then crowds are to be found moving in all directions bound for some manner of diversion which only the wintry elements make possible.

The finest ice hockey games in the world are to be seen in Montreal and the fastest game on earth played at its very best can be viewed

Montreal's choicest possession, the eminence looming over the city and accessible from all points, is a veritable paradise for winter sports' devotees. Snowshoers tramp across its crest, and skiers shoot perilously between the trees down its lower slopes. On its famous toboggan slide, the longest in the world, loads of happy and thrilled humanity are catapulted down and into the valley below hour after hour. The Fête de Nuit is a riot of light and color with its fireworks display, the torchlight procession, and the hundreds of revellers clad in sports togs on the mountain sides!

At the week-end particularly the mountain features the greatest gaiety and merriment when it is the mecca of all citizens who are out to enjoy the winter. Skiers in all manner of bright colored costumes shoot down the icy slopes. Crowds of pedestrians, enjoying the bracing air, climb to the look-out on

(Continued on page 119)





**T**HE Trail leads up, Boy Scout, up to a still more interested Citizenship . . . a broader Education . . . a zest for new intellectual and Spiritual Experiences . . . a Faith as firm as ours, ever eager for new Light . . . new planes of Peace and Social Justice . . . up to a complete dedication of your life to Service to God through Service to your Fellows. My hopes . . . my prayers . . . attend you!"







# THAT POWER WAS MINE!

By

GOVERNOR  
HARRY A. MOORE  
of New Jersey

TO know the date of one's birth is not unusual, but to know the day and hour of one's death is reserved for those who die by law. To contemplate the approach of that day and hour is not, as a rule, fraught with cheerful anticipation.

I was in a neighboring state one evening, addressing a father-and-son banquet. I was stressing the responsibility of parents in training their children, and I reminded them of the Biblical injunction: "Train up a child in the way he should go; and when he is old he will not depart from it." In support of the value of early training, I pointed out that among the hundreds of prisoners in our State prison, not one had ever been a member of the Boy Scouts, and that a doctor of one of the large penal institutions of New York state had said that in his twenty years of service he had not known one of the thousands of criminals in that institution who had ever been a member of the Scouts. Drawing my watch from my pocket, I said to the six or seven hundred boys present: "It is now eight o'clock. At this same hour tomorrow night, in the penitentiary of my state, a boy (for he is little more than a boy) will walk or be dragged through a little green baize door into Eternity. He had forgotten God and the things of God—if, indeed, he had ever known them. With me rests the final decision as to whether he shall live or whether he shall die tomorrow—the power of a king, the prerogative of a god."

Next morning, as I entered my office at the Statehouse, I found the prison chaplain awaiting me—an ominous reminder of the execution to occur that night, although such a reminder is not necessary, because a governor who is impressed with the weal or woe of his people always feels the strain of such an event.

The chaplain pleaded with me again to grant a final hearing to the

mother of the condemned youth. He said she had exhausted every means in an effort to save him, and now his fate was in my hands; I alone could grant a reprieve. She would not feel satisfied, he continued, unless she had made this last effort.

I naturally shrank from such an interview, harrowing and nerve-racking as perforce such interviews must be. However, because of his importuning, his somewhat vague hints that her story might move me to a favorable consideration of her plea, I allowed myself to be persuaded to grant her request for an interview.

She entered the room bent and sobbing, as only a broken-hearted mother can sob; and as I arose to receive her, she threw herself upon the floor, and lying prone at my feet, she clasped her arms about my legs and in a voice quivering with emotion, cried over and over again: "Please, Governor, please save my boy!" Kneeling beside her, the chaplain audibly prayed that God might fill my heart with mercy—while the prayer I needed most was that I might have the courage to do the will of the people as expressed by their representatives, and to uphold the traditions of Jersey justice.

It was a scene which one does not soon forget, and my heart was torn within me for the anguished mother—one word would make her happy; one word could plunge her into the lowest depths of despair.

As the chaplain intoned his prayer, I remembered those words I had often recited as a boy. "The quality of mercy is not strained; It droppeth as the gentle rain from

*Ever since the kidnaping of little Charles Augustus Lindbergh, the state of New Jersey and its Governor have been very much in the public mind. Through the courtesy of "Red Book Magazine" our readers are given an opportunity to see into the heart of Governor Moore. This article appeared in that magazine for January. Every father and mother, every boy, every Bishop and Scouter, should read this article.*

Heaven." But all at once another scene was pictured before me. I saw an office with a number of clerks busy about their tasks. Suddenly the door flies open. A young man enters with a gun in his hand; several other young men follow him. The one with the gun shouts out: "Stick 'em up!" Instantly all the clerks raise their hands except one, the office-boy; and he, with the spirit of a Crusader of old, launches his strong young body at the gunman, only to be met with a bullet which sends him staggering to the floor. But he is only wounded; he raises himself—whereupon the gunman with a sardonic smile steps over to him and pumps three more bullets into the boy's body, and his noble soul goes to its reward. He is dead—the sole support of his mother, who comes and takes his poor bullet-ridden body to its final resting-place.

I stoop down and raise the woman to her feet; I order the chaplain to cease praying and stand up; and then I say: "I'm sorry, but your boy must pay the price."

"Save my boy!" is a cry which I have often heard; but I am persuaded that that particular job is committed to the parents when a child is born; and wise indeed are they, if they enlist the powerful and effective assistance of the church or the synagogue in the performance of their task—*Reprinted by permission from "Redbook Magazine."*

# Editorial



## Scouting and Boys

TEACHERS, scientists, philosophers—all who have made a study of human nature are agreed that early training is an important factor in all life. "As the twig is bent so is the tree inclined." Latter-day Saints are particularly enjoined to train their children in correct principles. Therefore it is not surprising that the Young Men's Mutual Improvement Association early recognized the excellence in the Boy Scout program and, with the approval of the Church Authorities, adopted it for our own youth.

Some may say that boys seemed to get along before Scouting was ever thought of. True, but they did not get along so well. Changing times require a change in methods. To give a boy a chance to do the things he likes to do, to let him touch a big world full of interests, to start him out in the right direction in character-building, is to confer upon him an incalculable benefit, the effects of which will shape and color his entire life. A boy who is trained to be observing, to be polite, to be considerate of others, to show proper respect to his elders, has a tremendous advantage in his contacts with society. Many a good man has regretted his lack of early training in these things.

The General Officers of the Young Women's Mutual Improvement Association are as concerned with the training of boys as they are with the training of girls. The lives of these young people parallel. They should march together to the same goal. Therefore we commend the Young Men's organization and all others who are engaged in this splendid work for boys. May their remarkable success be added upon ten-fold.

RUTH MAY FOX, Pres. Y. W. M. I. A.

## A Boy and a Valentine

WITH roses, forgetmenots, doves and lace backgrounds so profusely displayed for Valentine's Day, a boy sometimes feels that it is not his day, really.

It is too sentimental for him, too effeminate, too flowery and gushing. Naturally he bows to the traditions of the day sufficiently to push through the slit in the Valentine Box a few tokens for the nicest girls in the room; or, if he has grown out of school, to cause the very nicest girl to receive a more elaborate emblem of devotion—candy, flowers, books, or other things. To a boy, tender affections are not to be bandied about in Valentine and mail-boxes; they are to be kept fairly well hidden in the depths of himself and brought out for display only occasionally and in the presence of certain privileged individuals. To

a girl it is thrilling to be acclaimed before friends and relatives as the favored of a particular man, young or old. It has been said that to man love is a thing apart; 'tis woman's whole existence. The attitudes underlying this analysis perhaps explain the difference in the feelings of boys and girls at Valentine time.

There is, however, a possibility for a boy on this day which might serve a double purpose—that of sending Valentines (verbal, written or formal) to his Mother. One purpose would be to express sentiment to one who will understand and love it; the other to put a bit of Mother's Day ahead a few months. For Christmas plans have materialized into gifts for Mother—that is the expected thing. On Mother's Day the proper recognition will be made—that, too, is expected. But on Valentine Day Mothers have rather stopped looking for remembrances for themselves; have remained content to admire and exclaim over the tokens the rest of the family have received. And because it is exciting to send unexpected Valentines, it will naturally prove so to send them to Mothers.

What kind of Valentines might a boy send to his Mother? There is such wide variety and choice that every boy might select a different sort. There is the quiet assurance, spoken with the sincerity of eyes meeting eyes, that she is a great little Mother—the best in all the world. There is the written note, telling her of what she has meant, and is meaning, in the life of a boy who doesn't quite know what life is all about. Or, still written, a statement of ways in which a boy is determined to make a Valentine a permanent, lasting thing—not just a passing utterance—by keeping the walks clean; or even a neck; by hanging pajamas up each morning—and not on the floor; by taking time out once in awhile to tell her of hopes and dreams and ambitions—and ways of making them come true. Make a Valentine last through all the year and it makes an enchanted year of it!

Boys, you see, are their Mothers' accounts in the bank of life. Into the bank a Mother puts every spare bit of the money-of-memory; the currency of courtesy; the wealth-of-wonder which comes with motherhood. Work, worry, trouble and disappointments can so easily be submerged if the bank account is accumulating in heartening proportions. But to be a good investment, boys must do one thing—keep up their interest—and to keep it up in Mothers is the greatest of all great kinds of Valentine!—E. T. B.

SCOUTING is the greatest program for boys ever devised by man," a Church leader has said. Is your ward, your branch, taking advantage of that program?



# LIGHTS and SHADOWS on the SCREEN

## THE LITTLE MINISTER (R. K. O.):

With a fine Scotch flavor, against the beautiful background of Thrumms village, the old Barrie story is told of the young clergyman who gives his love to the gay, irresponsible gypsy Babbie. Charming enacted. *Family*.

**SWEET ADELINE (Warner Bros.):** Done in quaint mood and manner of the old song this musical moves charmingly through a series of episodes which takes a girl from her father's simple cafe to the heights of the concert stage. Definitely directed. *Family*.

**BRIGHT EYES (Fox):** A story made to measure for the diminutive Shirley Temple, this picture will appeal to almost every age. *Family*.

**BROADWAY BILL (Columbia):** The story of a man's love for his horse and faith in the ability of the animal, Broadway Bill, to win a race takes various people from cross sections of life into a surprisingly interesting story. Ethical values might be questioned, as a too-casual divorce, shooting craps, and the courting of a woman with money by a man already "slightly married" are woven in so smoothly that their presence goes almost unnoticed. Aside from this, for *Adults and Young People*.

**THE COUNTY CHAIRMAN (Fox):** Political picture of twenty years ago which works toward an exciting climax. A jolly, wholesome and human bit of entertainment. *Family*.

**GRAND OLD GIRL (R. K. O.):** Original story of a domineering, tender, understanding school principal of thirty years who almost goes down to defeat when she tries to fight the selfish interests of the town in saving her boys and girls. Verges on good hokum toward the last. *Family*.

**WICKED WOMAN (M. G. M.):** The story of a woman's grim battle for the happiness of her children is fraught with tragedy and realism, but made unusually interesting by the presence of a new foreign actress, Mady Christians. *Adults*.

**BABES IN TOYLAND (Hal Roach):** A phantasy produced with imagination and novelty possible only in pictures. The good old characters of Mother Goose come to life, and, aided and abetted by the perennially funny Laurel and Hardy. *Children especially, but Family as well*.

**THE MIGHTY BARNUM (20th Century):** Rise of the humble Barnum to the position of the greatest showman on earth is depicted with little attention to accuracy. Many badly burlesqued scenes create a jumble which is a matter of taste for anyone.

**FORSAKING ALL OTHERS (M. G. M.):** Too worldly wise in type to appeal to all, this picture will doubtless

**THE members of the "Era" staff** view and evaluate pictures in all possible cases. When this cannot be done, the estimates of groups of people organized for this especial purpose are taken. The groups previewing pictures and presenting representative opinions are: *Nat'l Daughters of the American Revolution; Nat'l Society New England Women; Gen. Federation Women's Clubs; California Congress of Parents and Teachers; Nat'l Council Jewish Women; Women's University Club.*

They indicate audience classifications as follows: *Children—up to 14 years; Adolescents—up to 18 years; Young People—18 to 25 years; Adults—over 25 years.* The advice of these committees, and the "Era," is: "Select your pictures. Go to those you know are of fine type. Stay away from those that you know are trashy or objectionable. Your admission ticket is a definite contribution toward setting standards of production."

be received with interest by Crawford, Montgomery and Gable fans. Such a cast spells sophistication; the picture is a matter of choice.

**SEQUOIA (M. G. M.):** The unique photography of the poetic beauty of the virgin forest with its herds of graceful deer would in itself alone make this a delightful film; the strange, lifelong friendship of the great deer and the mountain puma adds a touch which



W. C. FIELDS AND FREDDIE BARTHOLOMEW IN "DAVID COPPERFIELD"

sets a new high in film entertainment. *Family*.

**READY FOR LOVE (Paramount):** Adventures of a young girl whose mother sends her to a small town to cure her of being stage-struck. *Family*.

**FUGITIVE LADY (Columbia):** A young girl is innocently convicted of crime, and through a series of exciting incidents finds romance. An ingenious, though melodramatic plot. Fair for *Family*.

**GAY BRIDE (M. G. M.):** A gold-digging chorus girl marries a racketeer and their experiences make up a tiresome and pointless story with unconvincing, unethical confusion all through.

**BACHELOR OF ARTS (Fox):** Picture of College life, skilfully directed and well acted. *Family*.

**EVENSONG (Gaumont—British):** Selfish ambition and pride form the theme of this musical romance built around a singer who sacrifices everything in life to her success and dies with a meaningless crown of glory. Excellent for *Family*.

**GENTLEMEN ARE BORN (First National):** Study of disappointments and disillusionments of four young men following their graduation from college. Well done. *Adults and Young People*, it and sports. *Family*.

**SCHOOL FOR GIRLS (Liberty):** Well directed and interesting drama of girls' reformatory. Contains food for thought. *Adults and Young People*.

**THE WHITE PARADE (Fox):** Very human drama of student nurses from probation to graduation, with the pathos, tragedy, joys and hopes along the way. One of the really worthwhile pictures of the year. *Family*.

**GIRL O' MY DREAMS (Mono):** Sympathetic study of family life, lifted by fine interpretation into the field of good entertainment. *Family*.

**TOMORROW'S YOUTH (Mono):** An appealing picture of the successful efforts of a young boy to avert divorce of parents. *Adults*.

**BABBIT (Warner Bros.):** The well-known story of the pompous Babbit, his strength and weakness and loyalty and egotism. Fair blend of comedy and satire for *Adults and Young People*.

**BEHOLD MY WIFE (Paramount):** Rather unusual tale of New York society man who marries an Indian girl in order to disgrace his family, only to find her clever and charming enough to meet the situation and win his love. Rather too melodramatic. *Adults and Young People*.

**BIOGRAPHY (M. G. M.):** Entertaining comedy offering plea for tolerance concerning human frailties.

# Malchizedek Priesthood

## Details of New Procedure for Quorums

IN the January Era the official communication from the General Authorities of the Church explaining the new policy to be followed in conducting Priesthood meetings during the Sunday School hour, and also in the regular monthly Priesthood meeting of the several quorums, was published. It is expected that in each ward and branch of the Church the procedure in this official communication will be faithfully followed. Some of the details in relation to these meetings could not be published in the former issue and they are now presented here.

## Order of Business in Bishopric's Meetings

IT is suggested that each Sunday morning at 9:30, or earlier if desired, that a meeting be held to be attended by the following: The Bishopric, group leader of the high priests, seventy and elders; the presidents of the teachers and deacons quorums; the Aaronic Priesthood supervisor and any others whom the bishopric wishes to invite.

In this meeting the order of business will be as follows:

1. Opening prayer.
2. Reports on assignments previously made, if any.
3. Assignments to various priesthood groups.\*
  - a. High Priests.
  - b. Seventies.
  - c. Elders.
  - d. Priests.
  - e. Teachers.
  - f. Deacons.
4. Choosing of one of the three Melchizedek Priesthood group leaders to present these instructions to the combined priesthood groups at the 11:25 a. m. meeting. (Note: In those wards in which Melchizedek quorums meet separately this assignment need not be made as each group leader will present the message in the meeting of his group.)

\*Some of the fields of activity which should be considered in this meeting are as follows: Ward teaching, home missionary work; missionary farewells, attendance at quarterly conference, at sacrament meetings, Gospel Doctrine class and other established meetings; visiting indigent and otherwise helpless members of the quorum; visiting families of missionaries; raising missionary funds; securing conveyances for members attending Priesthood meetings, stake conferences, union meetings, etc. For the Aaronic Priesthood: Administration of the Sacrament; collecting fast offerings and

## Changes in Ordaining Young Men to the Priesthood

THE presiding authorities have directed that the following change be made in relation to class study in the Sunday Schools of the Church and in the ordaining of young men to the Priesthood:

"That a definite time be fixed for the ordaining of Priests to the office of Elder in the Melchizedek Priesthood, and that this age be 19, thus affording Elders the privilege of two years of training and experience before they become eligible for ordination to the office of Seventy."

The following order is also authorized for advancement in the Aaronic Priesthood:

"Three years experience and training for the Deacons—12, 13, 14;

"Two years experience and training for the Teacher—15 and 16;

"Two years experience and training for the Priests—17 and 18."

A two-year course is provided in missionary-training for Elders and young women of 19 and 20 years of age who are prospective missionaries.

Under this arrangement worthy young men may be ordained Elders at 19 years of age, and after completing this two-year course, or during the time if necessary, they may be called on missions and be ordained Seventies before departing for their mission fields.

any other duties particularly applicable to ward conditions.

## Suggestive Order of Business for Weekly Priesthood Activity Meeting—Melchizedek Groups

(See Quorum Bulletin, Vol. 2, Number 1, page 2, January—March, 1935.)

1. Reports of Committees on assignments previously made.
  - a. Personal welfare.
  - b. Church activities.
  - c. Class work.
  - d. Miscellaneous. (See Priesthood Manual, pages 47-50.)
2. Assignments of duties as determined at the 9:30 Bishop's Meeting.
3. Consideration of priesthood duties, priesthood responsibilities and priesthood ethics.
4. Consideration of principles of conduct. See Priesthood Manual, page 56, for

suggestive lessons. Also in the Realm of Quorum Activity, 1931. For convenience suggestions are presented here. If quorum presidencies or group leaders have their assignments and instructions for the week well in hand, the period devoted to assignments and reports need not necessarily be prolonged and the remaining time may be given to the consideration of the following topics.

## FIRST MONTH

### FIRST WEEK:

Topic: *Church Organization.*

- I. Organization in general.
  1. Purpose.
  2. Need of organization. (See In the Realm of Quorum Activity, pages 25-30.)
- II. Organization of the Church of Jesus Christ.
  1. Importance and need. (See Joseph Smith's Own Story; History of the Church, Vol. 1:1-8.)
  2. Benefit to members and to community in general. (Gospel Doctrine, pp. 87, 88, 91, 171, 178.)

### SECOND WEEK:

Topic: *Presiding Councils in the Church.*

1. The First Presidency. (Doc. and Cov. 107:1-11; Hist. of the Church, Vol. 2:181-200, 209-217.)
  1. Joseph Smith President of the High Priesthood. (Doc. and Cov. 81:1-2; Hist. of the Church, Vol. 2:242-3 and note.
  2. Duties of the President (Doc. and Cov. 107:64-67; 91-92; 124:125.
    - a. By revelation.
    - b. By confidence, faith and prayers of the Church.
      1. Power and authority. (Doc. and Cov. 107:8-9, 18, 78, 83; History of the Church, Vol. 1:477-9; 112:30-33.

### THIRD WEEK:

Topic: *Presiding Councils (continued).*

- I. The Twelve Apostles.
  1. How first started.
    - a. Forshadowed. (Doc. and Cov. 18:26-47.)
    - b. Zion's Camp.
  2. 1. History. (History of the Church, Vol. 2:61-134.)
  2. Names of Members. (Ibid 183-185.
  3. Arrangement and meeting at which chosen. (History of the Church, Vol. 2:180-181.)
  4. Part taken by the Witnesses. (Ibid 2:194-198.)
  5. Instructions to. (Ibid, Vol. 2:194-198.)
2. Special duties. (Doc. and Cov. 107:23, 24, 33, 35, 39, 58; 18:31-34.)
3. Authority. (Doc. and Cov. 107:24, 36, 47; 18:27-29; 20:38-44; 124:128; President, 124:127; 112:30-33.)



## FOURTH WEEK:

Topic: *Instructions on Principles of Conduct, Prepared by Local Officers.*

## SECOND MONTH

## FIRST WEEK:

Topic: *Presiding Councils (continued).*

- I. The First Council of Seventy.
  1. How first chosen. (History of the Church, Vol. 2:181-182.)
  2. How organized. (Ibid 201-2-3.)
  3. Named. (Ibid 203.)
  4. Number of Seventies to be chosen. (Ibid 221; Doc. and Cov. 107: 95.)
  5. Duties. (Doc. and Cov. 107:25, 26, 34, 38, 93-97.)
  6. Authority. (Doc. and Cov. 107: 25-32.)

## SECOND WEEK:

Topic: *Presiding Councils (continued).*

- I. The Presidency of the Aaronic Priesthood.
  1. When first introduced.
    - a. The call of Aaron and his sons. (See Keeler's Lesser Priesthood and Church Government, pp. 6-7; Exodus 29:4-9, 44.)
    - b. Why Aaron was called. (Doc. and Cov. 84:24-26; Num. 3: 12-13; Doc. and Cov. 107: 13.)
  2. Order of Priesthood from Adam to Moses.
    - a. Melchizedek Priesthood officiated in all things temporal as well as spiritual. (Gen. 14:18-20; Heb. 7:1-2; Keeler's Lesser Priesthood and Church Government, pp. 4-5.)
  3. Right of this presidency from father to son.
    - c. Aaron's son Eleazar successor to Aaron. (Num. 27:21-23, Doc. and Cov. 107:13.)
  5. How called. (Doc. and Cov. 68: 20-21.)
  6. Duties.
    - a. To preside over Aaronic Priesthood. (Doc. and Cov. 107: 13-17.)
    - b. To officiate in the temporal affairs of the Church; to officiate in outward ordinances and hold the keys of ministering of angels. (Doc. and Cov. 84: 26-27; 107:20.)

## THIRD WEEK:

Topic: *The Evangelist, or Patriarch.*

- I. The Patriarch to the Church.
  1. Appointment of. (Doc. and Cov. 124:91-93, 96; 107:39-40.)
    - a. By whom.
  2. Powers and duties (Doc. and Cov. 124:91-95.) Note: "The jurisdiction of the Patriarch, and his power to bless, extends throughout the Church. His special duty is to bestow patriarchal blessings, but being a High Priest, he has authority by virtue of his ordination, to administer in the other ordinances when called upon. His office is sometimes known as the evangelical office. Other evangelists or patriarchs are ordained by the Twelve Apostles in the stakes of Zion, as it is designated to them by revelation from time to time, but the Presiding Patriarch, or Patriarch to the Church, holds his office by virtue of inheritance.

However his appointment comes through the presiding councils of the Church based upon his worthiness. (See Doc. and Cov. 107: 40; 124:91-93.)

3. Evangelists (Patriarchs) in the stakes. Note: It is the duty of the Twelve to ordain Evangelical ministers in the stakes as they are led by revelation. These patriarchs are limited in their jurisdiction to the stakes to which they belong. Those seeking blessings must obtain a recommendation from the bishop of the ward in which they live before asking for a blessing.

## FOURTH WEEK:

Topic: *Open Sunday, to be Provided by Local Officers.*

## THIRD MONTH

## FIRST WEEK:

Topic: *Ecclesiastical Divisions of the Church.*

- I. General Presidencies and Councils. (As considered in preceding topics.)
- II. Stakes. (See Keeler's Lesser Priesthood and Church Government.)
  1. Where located.
  2. Number of. (January 1, 1935, there were 110 stakes.)
  3. Presidency.
    - a. How composed.
    - b. How chosen.
    - c. Authority of. (See Keeler's Lesser Priesthood and Church Government; Talmage's Articles of Faith, p. 211-212.)
  4. High Council.
    - a. How chosen. (Doc. and Cov. 102.)
    - b. How organized. (Ibid.)
    - c. As an aid to stake presidency.
      1. In general administration.
      2. In visiting wards.
      3. In personal work among Saints.

## SECOND WEEK:

Topic: *Ecclesiastical Divisions of the Church (continued).*

- I. Ward Organization.
  1. Division of stake.
  2. Number. (See In the Realm of Quorum Activity, and Keeler's Lesser Priesthood and Church Government, pp. 87-88.)
  3. Presiding officers—the bishopric.
    - a. Special duty. (Doc. and Cov. 107:87-88.)
    - b. How chosen. (Doc. and Cov. 68:14-24; 40:9-12.)
    - c. Duties. (Doc. and Cov. 72:9-26.)
  4. Sub-divided into districts.
    - a. Purpose.
  5. Branches.
    - a. Relation to wards. (See Keeler's Lesser Priesthood and Church Government.)

## THIRD WEEK:

Topic: *Ecclesiastical Divisions of the Church (continued).*

## I. Missions.

## 1. Purpose.

- a. To regulate, supervise and direct missionary labor.
- b. To facilitate the preaching of the Gospel.

## 2. How presided over.

## 3. Divisions.

- a. Districts.
- b. Branches.

Note: In the missions throughout the world the field is divided into districts, each district presided over by a district president. This is done in order the fields of labor may be brought within reasonable limits as far as the number of traveling missionaries will permit. Within these districts where the membership of the Saints will permit, branches are organized, presided over by a branch president very similar to a branch in a stake of Zion. The branch president calls to his assistance such officers in the Priesthood as reside within the borders of the branch and these look after the welfare of the members. A branch in a stake is under the supervision of the Bishopric of a ward, unless it is an independent branch. The branch in the mission is under the general supervision of the district president, who in turn is directed by the mission president.

## FOURTH WEEK

Topic: *Open.*

## Thomas Hull

(Continued from page 90)

great deal of service to the Church and to his fellow men. A tribute paid him by the editors of the University of Utah year book, *The Usonian*, in 1932, expresses the esteem in which he was held by the young people who really knew him:

"Thomas Hull, Secretary.

"Working unobserved and diligently, with innumerable duties unknown to the students of the University, Thomas Hull has completed his fourteenth year with the school. For eleven years Mr. Hull served as assistant secretary of the school and for the past ten years has capably held his present position.

"Mr. Hull has a host of exacting official duties to be executed but he always finds time to act with unusual understanding as a student advisor. Realizing his capabilities, the school has appointed Mr. Hull bursar of the student funds, together with his position as secretary and auditor of the university, and secretary of the board of regents."

**A THUMB-NAIL History of the Church in Picture and Print" is what the April number of *The Improvement Era* will undoubtedly be called. You cannot afford to miss it; send your subscription at once to *The Improvement Era*, 50 North Main Street, Salt Lake City, Utah.**

# Aaronic Priesthood

## Three Point Campaign Enthusiastically Received

### Stakes and Wards Organize for Success

IF advance indications are accepted as a guide the Three-Point Campaign for 1935 is already assured of success. From wards and stakes reports are being received of the enthusiastic acceptance of the plan and a successful beginning. Some stakes are conducting special competitions between quorums and grades of Priesthood; others plan some outstanding event to celebrate victory at the end of the campaign.

In the activity phase of the campaign the allotment of each ward is one and six-tenths the total population. A ward with 1,000 members (total population) would have as a quota 1,600 assignments for the year. Under this plan each ward chairman can figure his own quota and the stake chairman can figure the quota for the entire stake.

This is a far-reaching campaign. It includes activity, missionary work and education. Each phase should be given careful consideration by all leaders of Aaronic Priesthood in any capacity. At the end of each quarter, as the quarterly reports are compiled the leading stakes in activity will be announced in the *Etc.*

### Word of Wisdom Anniversary February 27

ON February 27, 1833, the revelation known as the Word of Wisdom was given to the Prophet Joseph Smith. Since that time it has influenced the lives of hundreds of thousands of people. It has contributed tremendously to the remarkable record of health and the low death rate of our people.

The third point of the Three-Point Campaign of the Aaronic Priesthood in 1935 is "Teach Clean Living." The Word of Wisdom teaches clean living in a positive way. The 102nd anniversary should be made the occasion for calling special attention to this outstanding code of health and clean living.

Dan Carter Beard, National Commissioner of the Boy Scouts of America, gives this advice to boys and young men: "Be careful what goes into your mouth and what comes out of it." That is good advice for anybody. And it is excellent material for a talk on clean living. It is important enough to become the basis of a sermon. In fact, it is a sermon.

### Four Important Centennials in 1935

FIVE important events in Church history occurred in the year 1835. They are, in chronological order: Organization of the first Quorum of the Twelve Apostles in this dispensation on February 14, by David Whitmer, Oliver Cowdery and Martin Harris, the Three Witnesses, who had been especially appointed to that responsibility; the commencement of the organization of the First Quorum of Seventy on February 28; the first missions of the members of the Quorum of the Twelve Apostles as apostles, the group leaving Kirtland on May 4; the Papyrus from which the Pearl of Great Price was printed came into the hands of Joseph Smith on July 3; the Doctrine and Covenants was approved at a general assembly of the Church on August 17 and accepted as the law of faith and practice of the Church. In one hundred years these history-making events have been important stones in the foundation upon which the structure of the Church has been reared. The centennials of these events are important milestones in Church history.

### Benson Adult Aaronic Priesthood Class Makes Good Record

REPORTS of outstanding successes in Adult Aaronic Priesthood activities continue to reach the office of the Presiding Bishopric. This new plan

### Aaronic Priesthood Three- Point Campaign for 1935

1. ONE MILLION ASSIGNMENTS. EVERY WARD TO DO ITS SHARE.

2. EVERY AARONIC PRIESTHOOD MEMBER TO FILL AT LEAST ONE ASSIGNMENT.

3. TEACH CLEAN LIVING—THOUGHTS—SPEECH—ACTIONS—BODIES.

has been adopted in a large number of wards and is credited with the renewal of activity among thousands of adults throughout the Church who still hold the Aaronic Priesthood.

Bishop Henry W. Ballard, Jr., of Benson Ward of Cache Stake in a report to the Presiding Bishopric, outlines a very successful program which is being followed in that ward. Bishop Ballard's report in part is printed herewith:

"When we were organizing this class we recognized the seriousness of the leadership. In going over our ward we decided the right man was Superintendent of the Sunday School, so we released him with the understanding that he would give this new duty his best efforts. Elder Munk was chosen to look after the religious side of the class, and as an assistant to him we chose Brother Silvin Petersen. Brother Petersen has wonderful ability in athletics, music and drama.

Recognizing that it was necessary to get these boys to do most anything they wanted to in order to get started and acting upon their suggestion, athletic equipment and ping pong tables were provided.

As time went on it was suggested that part of the time be spent in study, so the "Articles of Faith" by Talmage became their outline. As a result of this, some very splendid discussions followed.

I may say that every inactive man in our ward over the age of 20 was visited by Brothers Munk and Petersen. As a result many inactive elders also were enrolled.

About midwinter, the class decided they would put on a show. This went over with such success that it was taken to a number of towns and some of the wards in Logan.

We invited the class to furnish the complete program for Sacrament meeting. This was done in a splendid way several times.

We feel sure their work this winter will be as successful as last. A number of the boys are active at the present time. One of the priests is preparing himself for a mission, another is to be married in the Temple in the near future.

As a whole we feel more good was accomplished in this work last winter than anything we have undertaken. When you see boys formerly indifferent, and elders who have never done anything for years appear, take charge, and furnish the programs for a faith promoting Sacrament meeting, it all makes one wonder with thankfulness.



## Adult Aaronic Priesthood Lessons

Prepared by Elder George W. Skidmore, Logan Ninth Ward, Cache Stake  
(Continued from December)

### LESSON THIRTY-THREE

1. Discuss Fourth Chapter of Malachi.

2. Evidences of work by Proxy in Ancient Times.

3. Scriptural Evidences of Baptism for the Dead.

4. Relate the Visitation of Elijah to Joseph Smith and Oliver Cowdrey in Kirtland Temple, April 3, 1836.

5. Temples in Ancient Times.

6. Temples in this Dispensation. Specially Constructed.

7. Other Ordinances for the Dead besides Baptism.

8. Ordinances for the living performed in Temples.

9. Why we should do Temple Work.

### References

Malachi, Ch. 4; Leviticus 16:21; Exodus 28; 1 Kings, Chs. 6-8; Ezra, Ch. 6; Pearl of Great Price, page 51; 1 Peter 3:18, 19; 4:6; 1 Cor. 15:19, 29; Doc. and Cov. 84:3-5, 31:110; 14, 15, 16; 124:39; 127 and 128. Compendium, pages 283 to 288; 178 to 182. Articles of Faith, by Talmage, pages 148 to 161. The Gospel, by Roberts, Chapter 24, pages 239 to 249.

### LESSON THIRTY-FOUR

1. Position of the Church regarding Honesty, Truthfulness, Refinement, Chastity, Virtue.

2. Thirteenth Article of Faith, "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul, We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

3. Sexes.

4. Marriage for Time.

5. Marriage for Eternity.

6. Eternal Increase.

7. Destiny of those who do not marry for Eternity.

### References

Articles of Faith, by Talmage, Lecture 24, pages 441 to 461, with all scriptural references. Select applicable topics. Compendium, Chapter on Marriage, pages 117 to 123 with all scriptural references. Key to Theology, by Parley P. Pratt, Chapter 17, pages 149 to 159. Gospel Doctrine, Chapter 16, pages 341 to 399.

### LESSON THIRTY-FIVE

1. Review of Lessons Thirty-One Thirty-Two, Thirty-Three and Thirty-Four.

(Make assignments in advance to members of the class.)

### LESSON THIRTY-SIX

1. The Law of Consecration.
2. Stewardship.
3. United Order Anciently.
4. United Order in the Dispensation of the Fulness of Times.
5. Tithing.
6. United Order During the Millennium.

### References

Compendium, Chapter on Consecration — Stewardship — United Order, pages 247 to 249, with all Scriptural References. Articles of Faith, by Talmage, pages 449 to 454.

### LESSON THIRTY-SEVEN

1. Resurrection—Definition.
2. Resurrection at Christ's Resurrection.
3. Resurrection at Second Coming of Christ.
4. Resurrection at the End of the World.
5. Resurrection of the Body as it is Laid Down.

### References

(The above order of subjects is taken from the Compendium by Richards and Little, pages 53 to 63, which see with all Scriptural References.)

See also Gospel Doctrine, Chapter 24 on Eternal Life and Salvation, pages 538 to 603. Select only the topics in this chapter which are applicable. See also "Resurrection" in Index and Concordance to Doctrine and Covenants. Read Moses 7:55-57 in Pearl of Great Price. See Articles of Faith by Talmage, Lecture 21.

## Joseph Smith's Own Story

EXTRACTS FROM HIS HISTORY  
WRITTEN IN 1838

(Continued from December)

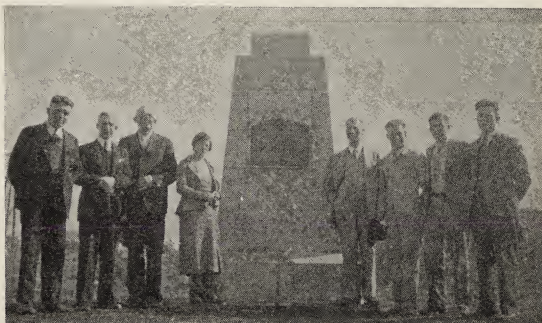
"56. In the year 1824 my father's family met with a great affliction by the death of my eldest brother, Alvin. In the month of October, 1825, I hired with an old gentleman by the name of Josiah Stool, who lived in Chenango county, state of New York. He had

heard something of a silver mine having been opened by the Spaniards in Harmony, Susquehanna county, state of Pennsylvania; and had, previous to my hiring to him, been digging, in order, if possible, to discover the mine. After I went to live with him, he took me, with the rest of his hands, to dig for the silver mine, at which I continued to work for nearly a month, without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money-digger.

"57. During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there I first saw my wife (his daughter), Emma Hale. On the 18th of January, 1827, we were married, while I was yet employed in the service of Mr. Stool.

"58. Owing to my continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was, therefore, under the necessity of taking her elsewhere; so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango County, New York. Immediately after my marriage, I left Mr. Stool's, and went to my father's, and farmed with him that season.

"59. At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge; that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected.



SCOUTS AND VANGUARDS JOIN IN MONUMENT BUILDING  
MARKING OLD FORT HENRY—ESTABLISHED, 1810-11

# Ward Teaching



## Ward Teachers Message, March, 1935

### *The Sealing Ordinance*

AND verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, . . . or expectations, that are not made, and entered into, and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power . . . are of no efficacy, virtue or force, in and after the resurrection of the dead; for all contracts that are not made unto this end have an end when men are dead." D. & C. 132:7.

"Marriage, as regarded by the Latter-day Saints, is ordained of God and

is designed to be an eternal relationship of the sexes. With this people it is not merely a temporary contract to be of effect in earth during the mortal existence of the parties, but a solemn agreement which is to extend beyond the grave." The Articles of Faith, by James E. Talmage.

Every member of the Church who contemplates marriage should understand fully what is involved in a decision to marry outside the temple. It is the duty of the Ward Teachers to teach this principle to the people. With the approach of June, the month of many marriages, young people are now making plans. This is an appropriate time to discuss this vital question.

This is also an appropriate time to discuss sealings with those who, in the past, have been married outside the tem-

ple but who are worthy of having the sealing ordinance performed for them. Those who are worthy should be encouraged to take advantage of the privilege still offered them. Those who are not worthy should be given every encouragement to prepare themselves for this great blessing.

In the homes of those who have been married in the temple a discussion of the blessings and benefits of this privilege will doubtless prove beneficial. The desirability of so living that nothing will be permitted to endanger or nullify the blessings attending temple marriage is the principal message suggested to be left in these homes.

References: Articles of Faith, by Talmage, pages 442-447; A Rational Theology, by Widtsoe, pages 146-149; D. & C. Sec. 132.

### *Supplementary Material for Ward Teachers*

**THE Sealing Power.** Naturally, the power to seal men and women to each other for time and eternity, and to seal children to their parents for eternal ages, is a supreme power, committed to man's keeping. The President of the Church is the only person on the earth who holds the keys of these sealing ordinances. True, he may delegate his power to workers in the temples, so that celestial marriages and sealings may go on, but such delegated authority may be withdrawn at any moment. In that respect, it differs wholly from the power of the Priesthood, which can be withdrawn from a man only who is found in sin. It is proper that only one man should hold this power, for it is of infinite effect, and should be guarded with the most jealous care, and kept from the frail prejudices and jealousies of men." A Rational Theology, by John A. Widtsoe.

"**Marriage**—The Teachings of the scriptures concerning the necessity of marriage are numerous and explicit. 'The Lord God said, It is not good that the man should be alone; this comprehensive declaration was made concerning Adam, immediately after his establishment in Eden. Eve was given unto him, and the man recognized the necessity of a continued association of the sexes in marriage, and said: 'Therefore shall a man leave his father and

his mother, and shall cleave unto his wife; and they shall be one flesh.' Neither of the sexes is complete in itself as a counterpart of Deity. We are expressly told that God is the Father of spirits, and to apprehend the literalness of this solemn truth we must know that a mother of spirits is an existent personality. Of the creation of humankind we read: 'So God created man in his own image, in the image of God created he him; male and female created he them.' The purpose of this dual creation is set forth in the next verse of the sacred narrative: 'And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth.' Such a command would have been meaningless and void if addressed to either of the sexes alone; and without the power of perpetuating his kind, the glory and majesty of man would be insignificant; for small indeed are the attainments of any individual life in mortality.

"Grand as may seem the achievements of a man who is truly great, the culmination of his glorious career lies in his leaving posterity to continue, and enhance the triumphs of their sire. And if such be true of mortals with respect to the things of earth, transcendently greater is the power of eternal increase, as viewed in the light of revealed truth concerning the unending progression of the future state. Truly the apostle was wise when he said: 'Neither is the man without the woman, neither the woman without the man, in the Lord.'

"The Latter-day Saints accept the doctrine that marriage is honorable, and apply it as a requirement to all who are not prevented by physical or other disability from assuming the sacred responsibilities of the wedded state. They consider, as part of the birth-right of every worthy man, the privilege and duty to stand as the head of a household, the father of a posterity, which by the blessing of God may never become extinct; and equally strong is the right of every worthy woman to be wife and mother in the family of mankind."

"**Celestial Marriage**—Marriage, as regarded by the Latter-day Saints, is ordained of God and designed to be an eternal relationship of the sexes. With this people it is not merely a temporal contract to be of effect on earth during the mortal existence of the parties, but a solemn agreement which is to extend beyond the grave. In the complete ordinance of marriage, the man and the woman are placed under covenant of mutual fidelity, not 'until death doth you part,' but 'for time and for all eternity.' A contract as far reaching as this, extending not only throughout time but into the domain of the hereafter, requires for its validation an authority superior to that of earth; and such an authority is found in the Holy Priesthood, which, given of God, is eternal. Any power less than this, while of effect in this life, is void as to the state of human soul beyond the grave.—Articles of Faith, by James E. Talmage.





IF YOU HAVEN'T READ THESE BOOKS, YOU ARE MISSING SOMETHING UNUSUALLY FINE.

## BOOKS

### *The Meaning of Culture*

By John Cowper Powys  
(Published by Norton)

IN its eleventh large edition, this book is scarcely what one would call new, but it is so new to each new reader that it can scarcely be called anything else. The preface says: "One rather felicitous definition runs as follows—'Culture is what is left over after you have forgotten all you have definitely set out to learn'—and in this sally you get at least a useful warning against associating culture too closely with the academic paraphernalia of education." With this beginning the book sets out to indicate signs of culture and bits of philosophy underlying it. The cultured person is one who has his own philosophy of life, guards it from disintegrating elements, and guides it carefully through dangers of brutality and stupidity. "The more culture a man has", says Powys, "the more austere . . . does he abide by his own taste. It is ever the mark of the parvenu in education to chafe and fret till his opinions correspond to the last word of modish sophistication. Culture, however, like aristocracy, goes its own way and does not bother about justifying itself."

Through twelve absorbing chapters the author leads the willing reader into a consideration of culture and its effect upon and relationship to philosophy, literature, poetry, painting, religion, happiness, obstacles, love, nature, reading, human relations, and destiny. A somewhat profound and at times almost impenetrable depth of words and construction characterizes the book, but from the digging necessary to discover golden meanings there emerges a wealth and clearness of thought which are amazing in their simple power. It is a book to be read twice at first and then again occasionally thereafter, for new

truths and new visions of old truths come with each successive reading.

Reading by a cultured person is done with the detachment which gets the writer's viewpoint and does not try to adjust every written thought to the reader's ideas; response to nature and nature's moods and teachings is a part of culture; real, beautiful culture must be founded upon dreams. These are but a few of the innumerable thoughts presented which arouse in the reader innumerable more. Regarding religion and culture Powys observes that "religion has kept clean and open, facing the unknown outer spaces, a postern-window in the prison of the self which common sense might only too easily have allowed to get blurred or shut."

The book should be read with the attitude the author regards as cultured—entering into it as if the reader himself had written it; living in a world not merely belonging to Powys, but to the reader himself. And many times during the course of perusal will come the thrilling, sudden flash of insight into the author's meaning which is the pulse and life-giving discovery that comes with reading.

### *This Little World*

By Francis Brett Young  
(Published by Harpers')

MORE important than anything else in this book by an Englishman is the coming to life of an English village which seems as real as any of the people in it. There is a charm of slow-measured music in the book; a satisfaction of having known all the characters, though by different names and in different places; a sudden flash of determination to try to understand better those who live about us and might so easily have lived in Chaddesbourne.

The Ombersleys help to people the village—which is the book—dignified

military Miles; tranquil, lovely Helen, his wife; interesting, inscrutable Catherine, their daughter. Miss Loach, a shut-in who misses nothing in the current of others' lives and interprets everything as she pleases is as real as our own Miss Loach, or whatever her name is. Dr. Selby with his love of beautiful things; Mr. Hackett, with his obnoxious parade of wealth and his almost frightened spirit which wears a cloak of money for protection; Mr. Winter, the clergyman; Elsie Cookson, too sophisticated and her brother Jim, not sophisticated enough; Mary Lydgate, who might be a daughter of your best friend—all these move through the story with such quiet tread that they are scarcely heard until the book is closed and they are still in the room with you; and always will be.

### *Utah Sings*

An Anthology of Verse  
(Sponsored by the Utah Academy of Sciences, Arts and Letters)

THE first book of Utah verse to be published, apparently, this volume just off the press has surprising maturity and finish. It presents representative work of some hundred and twenty poets of Utah with over four hundred poems included, typical of various moods and forms. From Lulu Greene Richards and Ruth May Fox, both over eighty and both singing beautifully, down to Martha Ross and Edith Welch, still in their teens and singing with youthful modernism the book abounds in variety and loveliness. Form and content both are in delightfully adequate evidence, and some of the thought captured in lines is poetry in the finest sense. Someone has said that poetry may not save souls, but it makes souls better worth the saving; *Utah Sings* goes to make good that statement. Many a page, read and pondered, will

leave the reader stronger and finer for the contact.

Random selections, chosen from the page which happens to open, give us Rosannah Cannon's "Autumn Afternoon":

"Something within me seems to suffer  
most  
In Autumn, when the chill advancing  
ghost  
Of Winter lifts a warning signal high  
In flaming trees against a clean blue  
sky,  
When distant hills lie in a ruddy glow,  
And winds are crisp and boisterous, I  
know  
That these things do not last, and I  
must stride  
Up the steep slopes, along the moun-  
tainside,  
Gathering beauty to my aching breast,  
Touching the copper leaves before  
they rest,  
Sodden and dull again upon the dy-  
ing earth,  
Never again to feel the warmth of  
birth,  
Somehow I cannot face the cold, un-  
less  
I have stored up October's loveliness."

And "Waiting," by Helen Cand-  
land:

"They tell me  
That Penelope  
Was a woman of great poise,  
  
They tell me  
That calmly  
She waited for Ulysses nearly twenty  
years,  
  
Had she  
Her serenity  
From some inexhaustible well within  
herself?  
  
Or can it be  
That she  
Had never heard of the Cyclops, and  
Lotus Eaters, and Circe?"

Lowry Nelson gives us "Re-crea-  
tion":

I love a wind  
In a willow lane,  
When billow clouds  
Are sowing rain;  
When birds and brooks  
Have come again;  
And each thing  
Is throbbing with Spring.

I'm glad for these—  
The wind, the rain,  
And the lovely willows  
That line the lane;  
Oh Maker of willows,  
And Maker of men  
Thanks for making  
Them new again.

And Bertha Woodland contrib-  
utes:

"Abe Lincoln"  
Did you want him, Nancy,  
Who could so ill afford him?  
Did your tired eyes follow  
Tom about the room  
With thoughts of  
Inequality?

Immortal, frontier Nancy;  
Neither time nor circumstance  
Dims your courage in a world  
That could so  
Ill afford  
His passing.

Hundreds of poems there are, with  
hundreds of dreams and heart-beats in  
their lines. And the nicest thing about  
it is that in reading you are likely to  
discover that the author of any one  
of the poems lives right next door!

### *The Doctor in History*

By Howard W. Haggard  
(Published by Yale University Press,  
New Haven, Connecticut)

TO the laity as well as the medical pro-  
fession there is unremitting interest  
in medicine, surgery, bacteriology and  
related subjects. Doctor-books of years  
ago were the most fascinating of all  
volumes, perhaps because of their se-  
crecy. Medical books of today, not  
secret at all, still are fascinating. And  
among the intensely interesting ones  
stands "The Doctor in History," a  
1934 publication now being read  
widely.

Beginning with prehistoric times,  
the author points out the fact that  
disease is older than man—century-old  
animal remains show signs of infection,  
disease, and decay. Theories of dis-  
ease and superstitions regarding it are  
traced through succeeding ages—medi-  
cine-men and mythological characters  
being as prominently identified with  
medicine as were such men as Galen  
and Hippocrates, who accomplished  
much more than is generally known in  
their fields.

Contagions and epidemics, physical  
and mental, are discussed with enlight-  
ening understanding, and here and there  
a glimpse into the past gives rise to  
a strange feeling that every bit of pro-  
gress in medicine has been accomplished  
against odds—the prejudice of the un-  
learned being only slightly less bitter  
than that of the learned opponents of  
certain theories and practises.

Medicine in Europe and America;  
the laboratory in which experiments  
have been made with such revolution-  
izing results; bacteriology, antiseptics,  
anesthesia, bedside medicine and op-  
erating-room surgery; all these are pre-  
sented with a powerful simplicity  
which commands at once respect and  
unflagging interest.

Dedicated to his children and pre-  
faced with an explanation that for them  
largely is this history of health writ-

ten, Howard Haggard gives to all the  
children of all ages a new insight into  
the importance of the work of medi-  
cine, and endows it with the dramatic  
interest which is its rightful atmos-  
phere.

### *Jimmy Microbe*

OF particular interest to M. I. A.  
workers is the little volume just  
off the press, "The Adventures of  
Jimmy Microbe," written by Dr.  
Lyman L. Daines of the Y. M. M. I. A.  
General Board, and Virginia Budd  
Jacobsen, long a devoted and enthusias-  
tic M. I. A. worker.

The characters of the book, as may  
be imagined, are the fascinating crea-  
tures of bacteriology, put into such  
intriguing situations that the truths of  
this science are imparted with such sim-  
plicity that the learning is a joyous, al-  
most exciting experience. Let no one  
think it is a book for children only; it  
is for them and for all their grown-up  
relatives; and the only question will be  
as to who will enjoy it most.

### *The Provincial Lady in America*

By E. M. Delaford  
(Published by Harper and Brothers)

EXCERPTS from this book which  
appeared in Harper's Magazine in  
1934 aroused sufficient anticipation  
among readers to make the actual con-  
ning of the volume more or less of an  
experience. It is a book of the type  
far too rare—a recital of everyday  
affairs in an everyday way which builds  
up subconscious fraternity of all who  
live ordinary lives and share usual hap-  
penings of the uneventful kind. Many  
books are so full of excitement that  
readers are left feeling that their own  
lives are very flat indeed; "Provincial  
Lady in America" is so full of the  
ordinary that it encourages the great  
mass of people who read it to find fun  
and value in the unimportant. With  
no chapter headings, the running style  
is so like the running style of living  
that no other form would fit it, quite  
like the diary type used.

Not a page in the book is dull, yet  
not a page skyrockets. Describing a  
jaunt to an agricultural show with  
Robert, her husband, she says: "We  
continue to look at machinery, and  
Robert becomes enthusiastic over ex-  
traordinary-looking implements with  
Teeth, and does not consider a quarter  
of an hour too long in which to stand  
looking at it in silence. Feel that  
personally I have taken in the whole  
of its charms in something under six  
seconds—but do not, of course say so.  
Fall, instead into reverie about Amer-  
ica, imagination runs away with me  
and I die and am buried at sea before  
Robert says, Well, if I've had enough  
(Continued on page 112)



# Let's Talk About Personality

By MILDRED BAKER

## PART VIII



IN this, the concluding article in this series, let's attempt to differentiate between personality as we have tried to present it and the more or less popular attitude toward and understanding of the term. Personality, as we have regarded it, represents our particular stage of self-development and our particular stage of self-development paints the picture that the world sees of each one of us. Some of us present strikingly beautiful pictures, others, pictures less beautiful and still others mere daubs. Those of us who have successfully learned to integrate our personalities, that is to build them up, will daily achieve a greater degree of physical poise and grace, mental stability and emotional maturity. All these will work consistently together in one harmonious whole and make life a glorious adventure with a definite goal before us. Through observation and study, we will have come to understand ourselves better and to understand the fundamental rules of living. We will learn to take an impersonal view, and hence a scientific view of a great many matters which we have been accustomed to regard with exaggerated personalism. We will know that while it is right and proper that we, as individuals, shall expand, that we shall be privileged to express ourselves, it is not our privilege to do that which will cause conflict with the design of creation or to conduct ourselves in a manner opposed to natural law. We will know that we can exercise our individual choice as we will so long as we do not choose to do that which is contrary to the general good. Furthermore, we will learn to know our individual nature, knowing that what represents the proper expansion for me, does not necessarily represent it for my brother or my neighbor or you and knowing that insofar as I do not transgress the immutable laws of nature and of life, insofar as I do

not interfere with the inalienable right of others, I may indulge my individual choice. I shall know, too, whether I am a lily, a rose, or a modest violet and will bend every effort to expand and develop in harmony with my true self because I will have learned that genuine happiness can come to me only as I strive constantly to be true to my nature, to be what I am and not what I am not.

TOO often we confuse personality with mannerisms and artificialities. A girl who possesses the faculty of being a good dancer and engaging readily in small talk and inconsequential conversation, who "has a line" or who possesses a few intriguing mannerisms, gestures or physical allurements, is often said to possess "loads of personality," when in reality she may be woefully lacking in real requirements of personality. If, at home, for instance, she flies into a tantrum when she is inconvenienced or crossed, she is not emotionally mature. If the suggestion of a quiet evening with the prospect of a little thoughtful reading proves either frightful or abhorrent, she is mentally lazy. If, no matter how expertly she manages intricate dance steps, she is guilty of slouching and generally careless carriage or poor posture, she lacks physical poise. And if she is any of these things, she is lacking to some degree, at least, in personality.

Personality should not be confused with individuality either. That swing of the shoulders, that tone of the voice, that particular attitude which I take toward a difficult problem or situation, in fact all those attributes, gestures and characteristics that are peculiarly my own, constitute my individuality but they do not constitute the whole of my personality.

One's personality is drab and colorless or rich and colorful, according to our individual efforts to develop it. Then let us strive, each one, to develop it to the limit of our capacities. Let us strive to know ourselves, to recognize our possibilities, to appreciate our capabilities and to put forth every effort to expand, grow and develop ourselves to the point where we may look upon life joyously. For, undoubtedly, the development of one's personality with all that it implies of effort and error is a joyous undertaking. Development means conscious growth toward an ideal. Development of personality then, means conscious growth toward the ideal of self-hood in harmony with the great cosmic forces of natural law and creation and there is no greater satisfaction to be gained from life than the satisfaction of conscious unfoldment and a sense of fulfilment which may be ours when we undertake the absorbing task of developing our own personality and helping our children to develop theirs. Life will take on a very different aspect for us when we attack the problem with sincerity of purpose and our rewards will be more precious far than jewels.

THERE is this to be remembered. No individual suddenly acquires either mental or emotional maturity with the attainment of physical maturity. Development of personality should begin in infancy and continue throughout life. But it is never too late to begin to make improvements, correct imperfections or begin the process of personality development.

So then, I hope these little talks will have proved of practical value to someone, somewhere and that your personality, dear reader, may be richer for having read them.

# Mutual Messages



Send all Correspondence to Committees Direct to General Offices

## General Superintendency Y. M. M. I. A.

GEORGE ALBERT SMITH,  
RICHARD R. LYMAN,  
MELVIN J. BALLARD,  
OSCAR A. KIRKHAM  
*Executive Secretary*

General Offices Y. M. M. I. A.  
50 NORTH MAIN STREET  
SALT LAKE CITY, UTAH

General Offices Y. W. M. I. A.  
33 BISHOP'S BUILDING  
SALT LAKE CITY, UTAH

## General Presidency Y. W. M. I. A.

RUTH MAY FOX,  
LUCY GRANT CANNON,  
CLARISSA A. BEESLEY,  
ELSIE HOGAN  
*Executive Secretary*

## Tribute to Thomas Hull

*The fear of the Lord is clean, enduring forever:*

*The judgments of the Lord are true and righteous altogether.*

*More to be desired are they than gold, Yea, than much fine gold: sweeter also than honey and the honeycomb.*

*Moreover by them is thy servant warned: and in keeping of them there is great reward.*

*Who can understand his errors? Cleanse thou me from secret faults.*

*Keep back thy servant also from presumptuous sins;*

*Let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.*

*Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.*

Psalms 19:9-14.

THESE verses quoted from the 19th Psalm, a Psalm which often thrilled his soul to ecstasy hold in their keeping the feelings and sentiments of Brother Thomas Hull's heart.

Naturally enthusiastic about anything he believed or undertook to do, his mind soared as on eagle's wings to sublime heights. While of a religious temperament and what is termed serious-minded, he was also affable, merry hearted and a prince of good fellows. When in company with his friends truly the proverb, "He that is of a merry heart hath a continual feast," was exemplified in the life of this good man.

Brother Thomas Hull was a man that any boy might love. Although 79 years of age, he had a boy's heart. He loved life and the good things life offered—he loved the beauty of earth, sun and sky. He rejoiced in the Gospel of the Lord Jesus Christ and praised his Heavenly Father for the opportunities it afforded him for service and self-advancement, and may we add, he took advantage of them to the full. To do his good turn every day regardless of reward, was his delight.

The members of the Young Women's Board will miss him greatly in their deliberations with the Young Men's Board, as well as in their visits

to the Stakes. With him they have traveled thousands of miles to implant in the hearts of the young people of the Church an abiding faith in its principles, a task Brother Hull loved and which with all the fervor of his soul tried to accomplish.

RUTH MAY FOX,  
LUCY GRANT CANNON,  
CLARISSA A. BEESLEY,

General Presidency, Y. W. M. I. A.

## Chief West

### Praises M. I. A. Program

September 10, 1934.

Dr. George A. Smith, Gen. Supt.

Y. M. M. I. A.

Dear Dr. Smith:

We are very grateful for the permission extended in your very kind letter of August 8, 1934, to use your Church Program in Scouting, and especially that phase of it which has to do with the Program of the Vanguards, as a basis for our expanded program in the Senior Division to be developed in cooperation with the Protestant Churches, and as a part of their unified program for youth within the Church.

Dr. Wyland assures me that the Curriculum-Planning Committee of the Protestant Churches will have real appreciation for the practical working plan offered in the Vanguards.

We are therefore hopeful that you will see, after a few years, the fruits of your labors in a very much wider field developed by the Christian Churches generally.

Cordially and sincerely yours,

(Signed) JAMES E. WEST,  
*Chief Scout Executive.*

## The Presiding Officer

HAVE you thought how important it is the role he plays. His is the first voice heard—he sets the stage for the meeting. Time does not allow for long and flowery announcements and introductions—in fact, too flattering an introduction often embarrasses the person taking part on the program. To say it briefly, the presiding officer should look to his appearance; the language he uses—choice of words and

originality of expression; voice—quality of tone and ability to be heard; for his is a big little job. Of course in M. I. A. the masculine personal pronoun means woman too.

## Sunday Evening Joint Program for March

A PROGRAM of Public Speaking, Music, and Stories.

1. Hymn—"Let Us All Press On," or a similar hymn.

2. Prayer.

3. Music—by this time the quartettes and choruses ought to be ready to furnish excellent numbers. They might sing two numbers here. Instrumental numbers, carefully selected, would be appropriate.

4. The Slogan—One ten minute or two five minute talks on the subject.

5. A Religious Story—by one who has been studying story-telling.

6. Music—Selected.

7. Speech—On some such subject as "Brigham Young as a Dauntless Leader," "The Organization of the Quorum of the Twelve Apostles—When and Why," or some topic which has been used during the season in one of the M. I. A. classes. This speech should be very well prepared by one who has been studying speech. If some other topic than those suggested is used, it should be on some religious subject.

8. Music—Ladies, Mixed, or Male Chorus or quartette.

9. Benediction.

NOTE: Every effort should be made to produce an outstanding cultural program. This is an opportunity for the Community Activity Committee and for activity Leaders in the various departments.

## Activity Program Effective

REPORTS received indicate that 416 groups chose drama, 274 dancing, 256 music, 149 speech, 177 story, 154 conversation, 382 reading, 294 hobbies, 481 social conduct.

## Effective



# Era and Publicity



## The New Year Finds Many Stakes Near The Top

WE are now going down the home stretch towards that April 15 and the close of the circulation contest. Nearly eighty per cent of the stakes have passed the fifty per cent mark and fifteen have gone over the one hundred per cent quota. Juarez has gone up to 158 per cent, a splendid record, with Union second, and Moapa crowding followed almost neck and neck by Snowflake. But the best of all is that the subscribers have a magazine which they read and of which they are proud.

The race for numbers of subscriptions is also extremely interesting. Idaho Falls is out there in front with 635 subscribers, 116 per cent of its quota, proving that the larger stakes can go over the top if they will. Liberty, champion of last year, is a close second, followed in order by Maricopa, Fremont, Ogden, and Salt Lake.

Juarez, though it has 158 per cent of its quota, is not among the first twenty, according to numbers, indicating that it is well to have two races.

Herewith are listed 20 Stakes with their standing according to percentages: (Several mistakes in totals were discovered in our published figures last month; these, however, have been carefully checked and appear to be correct.)

## Lethbridge Stake Going Over the Top

I HAVE just been checking up the stake and find we are only 3 below the stake quota," says John H. G. Green, of Lethbridge, Canada, "and I am sure we will finish over the top. Several of our words have exceeded their quota." . . . "I believe," says an Era director, "that the greatest difficulty we have in this stake, and in each ward, to a great extent, is getting agents that will take an active interest in the work and call on the people in the spirit of rendering a service to them. Too often the M. I. A. officers have selected young boys and girls to do the work. In most cases in this stake, this has been done and they (the boys and girls) have no interest in the work and make one or two canvasses and then quit and a number of the people are not called on at all. Where older people are selected and given that opportunity, better results are obtained. That is one of the leading factors in our success this year. . . . The ward agents as a rule should not be less than 35 years of age, and

only selected because of their personality and spirituality and willingness to work and make a real canvass."

### 20 Stakes Which Have Turned in the Highest Number of Subscriptions

1. Idaho Falls	635
2. Liberty	495
3. Maricopa	486
4. Fremont	475
5. Ogden	469
6. Salt Lake	443
7. Pocatello	437
8. Ensign	409
9. St. Joseph	407
10. Benson	405
11. Montpelier	380
12. Hollywood	378
13. Mt. Ogden	373
14. Box Elder	372
15. Snowflake	367
16. Franklin	360
17. Moapa	339
18. Utah	336
19. Cottonwood	332
20. Big Horn	324

### Record of Stake Percentages as of January 10, 1935

1. Juarez	158
2. Union	136
3. Moapa	133
4. Snowflake	131
5. Montpelier	129
6. Lyman	127
7. Big Horn	118
8. Maricopa	118
9. Twin Falls	117
10. Idaho Falls	116
11. Curlew	113
12. Lethbridge	110
13. Bear Lake	107
14. Franklin	101
15. Deseret	100
16. Star Valley	99
17. Zion Park	98
18. Kanab	93
19. Fremont	92
20. St. Joseph	90

21. Burley	90
22. Uintah	89
23. Pocatello	88
24. Bannock	86
25. Hyrum	85
26. Oneida	85
27. Lost River	79
28. Morgan	75
29. San Juan	74
30. Taylor	73
31. Bear River	71
32. Cache	71
33. St. Johns	71
34. Young	70
35. Blackfoot	69
36. Mt. Ogden	69
37. Raft River	69
38. San Luis	69

39. Alberta	67
40. Benson	67
41. Minidoka	67
42. Shelley	67
43. Idaho	66
44. Ogden	66
45. Kolob	65
46. Palmyra	65
47. Boise	64
48. Hollywood	64
49. Malad	64
50. San Francisco	64
51. Timpanogos	64
52. Beaver	63
53. Logan	63
54. South Davis	63
55. Box Elder	61
56. Lehi	61
57. Teton	60
58. No. Weber	59
59. Alpine	58
60. Carbon	58
61. St. George	58
62. So. Sevier	58
63. Yellowstone	57
64. Emery	56
65. Panguitch	55
66. Portneuf	55
67. Salt Lake	55
68. Rigby	54
69. Cottonwood	53
70. Ensign	53
71. No. Davis	53
72. Woodruff	53
73. Blaine	52
74. Juab	52
75. Nevada	51
76. Parowan	51
77. Summit	50
78. Los Angeles	47
79. Sevier	47
80. Wasatch	46
81. East Jordan	45
82. West Jordan	45
83. Utah	45
84. Cassia	43
85. Liberty	43
86. So. Summit	42
87. Sharon	42
88. Roosevelt	42
89. Garfield	41
90. Weber	40
91. Millard	39
92. Moroni	36
93. Tooele	36
94. Blaine	35
95. Gunnison	33
96. So. Sanpete	33
97. Duchesne	32
98. Nebo	30
99. Tintic	29
100. Pioneer	26
101. No. Sanpete	25
102. Wells	25
103. Granite	24
104. Grant	24
105. Oquirrh	23
106. No. Sevier	19

# Adults

111



*"Man's prevailing mood should be objective."*

## Speak Now

MAY we remind you that ours is a cooperative movement—a mutual association. Already we must formulate our program for next season. You share in that responsibility. Based on your observation, experience, and contact with members this year, will you make recommendations now for the new program?

What appreciation courses do you feel would be welcomed by your adult group? Should these be included in our manual? How shall we modify, amplify or enrich our general program? This is your opportunity to be constructive and truly helpful, but do not hesitate to point out present defects in our plan even if you cannot suggest a remedy.

Tell us please too, how this season's program has been received, modified, amplified or substituted. What of social activities? How successful have your sessions been on the 5th Tuesdays of the month? Are personal experiences being given? We are anxious to receive these helpful incidents as explained in the manual. Are you opening up to view the world of hobbies and making preparation to participate in another Hobby Show at June Conference?

Please tell us now. Even a penciled note with only a sentence or two will be appreciated. But send it now. Address—M. I. A. Adult Committee, 50 North Main or 30 Bishop's Building, Salt Lake City.

## What Lack We Yet?

GOD, some would say Nature, has been trying to produce the whole man—the perfect man with all his faculties fully developed. Tribes, nations, peoples, men without number have risen and fallen. Some civilizations have climbed high, but sooner or later, all have lost balance. Like circus clowns, they have tumbled down from the inclined wire of human progress. Unbalance has toppled the nations. Never on this planet has life been made complete or perfect enough to bear up under the pressure of time. Always it has been defective—some element essential to complete the circle of life has been lacking.

The balanced life has never been

## Life an Achievement

*BIRTH is a universal gift; life is an individual process, achievement. All are born, but not everyone really lives. Some whose birth antedated death by even three score years can scarcely be said to have lived at all.*

*Life varies in degree from near zero upward in the scale toward that of a man described by Shakespeare as "infinite in faculty . . . noble in reason . . . how like a God." Man is that he may develop fully all his faculties, in order that he may know all joys. Joy is the aim of the eternal process—life. Man lives for joy; through joy; in joy.*

*Therefore, a joyless life is a failure—lifeless. Only as life becomes joyous, does it become successful. "The amount of satisfaction one gets is the new successful life." As life improves in quality, joy increases in intensity. Man becomes more alive by opening up and developing more and higher avenues to enjoyment. His joy will never be complete because his powers are capable of infinite development and exploitation. His joy will be as endless as his progress. The rich reward of living is more life—eternal life.*

lived; therefore, no civilization has been permanent. Sparta sought the perfect man through physical development; Athens by emphasis on learning. Both left out something; both failed. Rome builded grandly, but moral unbalance at last brought ruin and ended her reign. She fell beneath the feet of less cultured, but more sturdy man.

No fact in history seems plainer than man's inability to maintain balance. Nations rise like waves of the sea—higher and higher perhaps but each in turn disappears. Savagery follows hard upon the heels of culture. We may well ask, can a cultured civilization survive? History gives only the gloomy answer—it never has. Culture has brought decay; culture has been crushed by savagery. Says one surveying the panorama of the past, "if there is val-

dity in history, where we now stand, savages will reign."

And yet certain gains have been made; not all has been lost. Out of the past come echoes of man's nobler achievements. Into our seething day of change has come some of the changeless wisdom of the ages in the form of literature, art, music, science. These costly tools fashioned on the anvil of time are ours for the taking. Standing on the vantage ground of the present, may we not hope now to rear upon the summit of the centuries a broad-based, truly symmetrical civilization? With the clear perspective of the past, may we not now build a balanced structure of life so complete, so rounded out that nothing vital shall be neglected? This is the question of the ages; can we keep our balance? What lack we yet? If the answer is too high for us, we too shall go down into oblivion.

## Adults' Day

FOR years we have acclaimed youth. We have remade the world for them. The lurid shade that hovered over dawning life has been banished, we hope forever.

We have emancipated youth, recognized their rights as persons to live their own lives and given them more and more freedom, opportunities, advantages.

Adults have done this—and of course rightly.

"The next decade belongs to adults," now announces a national figure. Just what has he in mind?

We think he merely recognizes a growing realization throughout the land that now it is time to give attention to adult life; to take the dullness out of it.

The adult has been forgotten, pushed aside, shelved. Now he feels the quickening pulse of new possibilities for zestful living. Adult life is taking on new lustre. It is being discovered that life need not wane until it "winks out;" that there are ways, many of them, to keep alive in the freshening stream of events and make progress in the art of well proportioned living. It will be the proud achievement of this decade to extend life in depth and scope as well as in duration.

Let us help win the war against joyless maturity. Hail the dawning day for adults.

*BY throwing their whole nature into the interests of others, men most effectually escape the melancholy of introspection; the horizon of life is enlarged; the development of the moral and sympathetic feelings chases egoistic cares."*—Lecky.



# Seniors



## To All Seniors

SENIORS, according to the M. I. A. classification, are those adorable and virile people between the ages of 23 and 35. This page is for them—those fashion setters, conversation directors, world builders, and world changers.

The Seniors have a course of study and a course, in fact many courses, of activity outlined for them. The manual bears the intriguing title: "The Quest For Complete Living." The Committee's hope is that every Senior will fill his days with fine things in order that he may live his life here to the brim.

We hope you have read that portrait of Joseph Smith by John Henry Evans, in the January issue. The author says that brains have capacities just as cups do and that no one would try to pour a gallon of water in a pint cup. But everybody should try to fill the cup to the brim. Somehow there are those who believe that the Lord had some such thing in mind when he spoke of those talents. He wished to point out that all of us should not only use the talents we have but find new ones.

We hope that February will offer many suggestions for living life to the full—socially as well as physically and spiritually, for after all man is gregarious and enjoys association with his fellows when inertia is not too great.

We hope many of the Senior Men will find in Scouting an opportunity for service and personal growth. The boys need the men and the men need the boys. The Senior Women can find equally interesting opportunities among the girls.

Spring is just around the corner—we know that. It isn't like the depression. Old Mother Nature rolls her seasons at us whether we are prepared for them or not, so—now is the time to plan that spring and summer.

Are you going to grow a garden—then plant it now—spiritually or should we say dreamily—before it is in the ground. Are you going to make travel your hobby this coming summer? Then lay out your trip now; study costs, stretch it to the limit of every dollar set aside for the purpose. Will you camp some where? Then why not get well up on camping outfits and places to go.

Don't forget that there is likely to be a hobby-show at June Conference. All of our Senior artists, writers, wood-carvers, builders, bird fanciers, etc., etc., should have the occasion in mind and

## A NUMBER OF SENIORS MAY BE INTERESTED IN THESE QUESTIONS

1. I plan to grow a flower garden next summer. I have a strip bordering a piece of lawn. I should like to plant banking flowers—about three or four rows rising from low ones to Zinnias in the back row. Will some good Senior gardener tell me what flowers—annuals—to select for my purpose? Thank you.

2. I have just finished reading the book—"The Ancient Mayas"—by Robert Stacy Judd. I like it. Will some one guide me to another about the same people?

3. We need help. My husband and I live on a farm a considerable distance from our community center and somewhat remote from neighbors. We attend mutuals rather regularly on Tuesday evenings, especially when the weather is good, but we are in need of something for our home evenings. We have read a bit about hobbies, but we need suggestions. We should be glad to read about other people's experiences under somewhat the same circumstances.

Now, Seniors, who have made home evenings delightful, here is an opportunity to lend a helping hand. The Committee will welcome answers to these questions. Please make them brief and as definite and concrete as possible.

ought to be read by all Seniors, one be ready to send something in worth while.

And now, Seniors, if you have read thus far, you will know that we are merely throwing out hints. All of us need some sort of spur to keep us pushing along. The best of luck attend you.

## What Have You Read?

Seniors should, by design, become voracious readers. Men are thinking through all sorts of problems these days and are presenting their thoughts in more interesting ways and through more avenues than ever before.

Here are some articles which have been mentioned to us as being worth while. "Be Glad You're Neurotic" gave one person new hope. *Reader's Digest*, January. "The Magic Twist," *American Review* for January, 1935,

by Francis Rufus Bellamy, *North* of our readers declares. "A Better Place To Live In," by Edward W. Bok, found reprinted in the *January Reader's Digest* is a companion article. Young people in search of jobs could not find better advice, perhaps, than in the article "Ideas Get The Job," by John Tunis, *Review of Reviews*, January, 1935. "New Feet For Old," by Paul de Kruijff, *Country Gentleman*, December, 1934, should not be over-looked by older people who are suffering from hardening of the arteries of the leg. All of us may some day so suffer. In fact, this is very confidential—you will usually find a cross section of the best magazine articles in *The Reader's Digest*. Perhaps if none of you take the magazine now, you could subscribe by the class and pass it around.

## Books (Continued from page 107)

of the caterpillar—(caterpillar?)—what about some tea? We accordingly repair to tea-tent—very hot and crowded, and benches show tendency to tip people off whenever other people get up. . . . Small girl . . . spills her tea, it runs down the table which is on a slope, and invades Robert's flannel trousers. He is not pleased, but says that It Doesn't Matter, and we leave tent."

Nothing startling, we grant, except as it is startling to find a chuckle in whatever happens (especially when it happens to other people) and the entire trip through America with this Englishwoman recalls moments of our own. The everlastingly empty tooth-paste tube which gives rise to a strange suspicion that the children eat tooth-paste; the unflinching discussion of "Anthony Adverse" by any and all; the large woman who works her way steadily through an eight course dinner, discussing the while the rigid diet she is on; the question as to whether or not Thanksgiving has a disastrous effect on trade in England and the delicate reply that so far as known England has never returned any particular thanks for the United States' having left them;—these and many more bits are cumulative in their power to absorb and delight. Don't miss "Provincial Lady in America" both for herself and the fact that she will be a stepping stone to other books by the same author.

# m Men



## Special Instructions for M Men

### M MEN BASKETBALL

**R**EPORTS from nearly every stake indicate that the basketball teams are having the best season in years. Several new teams have been added to the hundreds of entrants already participating. The Church-wide tournament will be held in Salt Lake during the early part of March, 1935.

The San Francisco area will send a team to the tournament this year along with the Southern California contestants. All M Men officers should keep us acquainted with the stake and district winners so we can plan for a selection of the best teams for final competition.

### \$2.00 WARD ATHLETIC FEES

All wards that have not sent in their \$2.00 fee to the Y. M. M. I. A. office at 50 North Main Street, Salt Lake City, Utah, should do so as soon as possible. It was voted at the June Convention to raise the fee to two dollars to help defray expenses of teams who travel long distances to compete. Details of this plan will be furnished later to the selected teams. This fee covers all expenses for the athletic contests in Tennis, Swimming, and Softball baseball held in the spring, and helps make these Church-wide events possible.

### M MEN IN C. C. C. CAMPS

Several hundred M Men and thousands of prospective M Men are encamped in C. C. C. Camps in the West. The M Men officers should co-operate with C. C. C. Camp chaplains to promote our athletic program and course of instruction. If possible, have them attend your ward and play with you. If the group is large, arrange to hold M Men classes at the camp and let their athletic teams play in your stake tournament. A wonderful missionary work can be accomplished by making all young men in your vicinity welcome at all M Men functions. Contact your Stake Supervisor of M Men and the Chaplains of C. C. C. Camps to get this program under way. Suitable literary material and equipment have already been placed in the hands of the Chaplains.

### MASTER M MEN APPLICANTS

The Master M Men application blanks are being mailed to all those M Men who have written saying that they have completed their credits and other requirements. Some stakes have already sent in for fifteen or twenty

cards to be filled in. This is the end to which we are all working. Don't let your ward and stake lag in this respect. Read carefully the requirements in the M Men Handbook and Guide. If you are eligible for the Master M Men award write us for a form to be filled in immediately.

### INITIATION CEREMONY AND M MEN PINS

If you have not been an M Man before June, 1934, you are not one now unless you have completed the M Men requirements and been initiated into our brotherhood. A beautiful and impressive ceremony is set out in the M Men Handbook. Try to hold an initiation in your ward soon. We have a supply of M Men pins at the Y. M. M. I. A. office to sell for 75c and \$1.00. These gold pins are our

recognition awards and should be worn on the vest, over the heart, by every duly qualified M Man. Try to make the sacrifice to obtain your pin now. Address Y. M. M. I. A. General Office, 50 North Main Street, Salt Lake City, Utah.

### SPECIAL M MEN INSTRUCTION

In January M Men Institutes have been held in the Salt Lake, Ogden, Provo and Logan areas. These have been held under the supervision of the M Men Committee of the General Board and the M Men Executive Council. A general course of training for M Men leaders and officers were offered including three major topics of universal interest. These topics were:

#### I. Athletics.

#### II. Master M Men Instruction.

#### III. The M Men Program Explained From Now Until June Convention.

Many stake and ward M. I. A. Superintendents, M Men officers and coaches attended these meetings. The continuance of these additional helps is assured by the success of those already held. The information gleaned from these meetings will be sent to you in the form of a special bulletin.

### M MEN INTERNATIONAL

Reports from S. Homer Durham, Superintendent in charge of M. I. A. in the British Mission indicate that our brothers from across the sea are joining us in the M Men movement with great enthusiasm. Orders for M Men Handbooks, Guides, Lessons, Pins, Awards and Master M Men material are being requested. A Cricket league is being organized. In the German Mission and elsewhere a renewed enthusiasm for M Men activity is being evidenced. It may not be long before we have an M Men International. It is hoped that Missions in all parts of the world will include the M Men program in their work or modify it to suit their purposes and circumstances.

### GREETINGS

**T**HE M Men Committee of the General Board and the M Men Executive Council desires to express heartfelt gratitude for your splendid cooperation in 1934 and pledge their best efforts to a bigger and more prosperous M Men year in 1935.

Herbert B. Maw,

Chairman M Men Committee,  
General Board.

Charles J. Parkinson,  
Pres. Church M Men Organization.

## Unanswered?

By Roger W. Haglund

**I**S your prayer as yet unanswered. Though your plea was fervent quite, And you know God heard you calling And your cause was surely right?

Can it be that God is willing That your prayer should be in vain?  
Is it that He is unmindful Of your trouble or your pain?

Nay, take courage and be faithful,  
God will give your soul relief;  
He will make your burdens lighter,  
And give solace to your grief.

God is Love and Truth and Mercy,  
He is Father of us all.  
Can He then forget His children,  
Or deny them when they call?

Oh we send our prayers to Heaven,  
Knowing well that we should ask  
For the courage, strength and knowledge  
Needed in our daily task.

Every day is but a little  
Of the life that each must live,  
And the whole of life's the picture  
That the days repeated give.

God will make each day a journey  
Full of joy and happiness,  
If we trust His guiding wisdom  
And His loving tenderness.

Prayers are just as surely answered  
Though requests may be denied,  
As if all our supplications  
Were abundantly supplied.



# Gleaner Girls



The following talk given by Linnie Parker, a Gleaner Girl of the Cannon Ward, Pioneer Stake, is a sample of the splendid talks given by Gleaners at M. I. A. Conventions.

## The Slogan

I BELONG to a wonderful Church—so wonderful that I am anxious to share it with others, with everyone the wide world over. I want them all to know that I'm for it heart, body and soul. But how can I show it? How can I prove my allegiance to the Church?

Words in themselves are of little use, whether they be employed in flowery sermons or loud, heated arguments. Words sometimes only bring people to a state of mind where they say, "Now show me!"—for folks everywhere would rather see a sermon than hear one, and how much better we can prove our allegiance by keeping our poise and quietly demonstrating the divinity of our religion by the way it enriches our lives and personalities, than by any number of arguments in its behalf.

There is a story told in an old German play called "Nathan the Wise," and the moral brought out by that little story might well be applied to the proper way to prove our allegiance to the Church. Briefly, the story is this: Long ago there lived in an Eastern country a king who had three sons. This king possessed a wonderful ring endowed with the power to make whoever wore it beloved by both God and man. The ring had been passed down from father to son for many generations. If a father had more than one son it was to be given to the one he loved best. Now the king was very perplexed, for he loved all three of his sons equally well, and he didn't know to which one he should give the ring. Finally he had a jeweler make two other rings just exactly like the one he wore, and just before he died he called each son to him, gave him a blessing and one of the rings. After his death, however, a contention arose among the sons as to which one had the enchanted ring. No one could tell by looking at them, so the three sons went to a great judge and asked him to decide which one had the real ring. But the judge shook his head. "Your father who is dead is the only one who could decide that," he said. "But wait—the enchanted ring is endowed with the power to make its wearer beloved by both God and man, is it not? Go, therefore—live your lives in peace. Arguments and contentions will be of

no avail. Let your lives prove which of you has the real ring."

And down through the ages that advice still rings true—go let your lives prove which of you has the real church, for the people all over the world are the judges. They cannot tell by just looking at the religions which is true and which is false. And so they look at our lives to see whether or not we have the true Church.

Since actions are what count for most in establishing the divinity of our religion and in proving our loyalty and whole-hearted support, our M. I. A. has chosen as its slogan for this year: "By my actions I will prove my allegiance to the Church." And I, as an individual member of the M. I. A., am mostly concerned with *what* actions of mine will prove my allegiance to the Church.

If I can live my day so that each minute Will add a new enrichment to my youth,

And stand strong for my Church and all that's in it,

And by my actions demonstrate its truth;

If I can live above all filth and crudeness

And make my life a pure and happy one,

And yet avoid all haughtiness and rudeness—

Find joy in life instead of merely fun;

If, when I'm asked to carry out a duty Right from my heart I can declare,

"I'll try!"

And in my work find all its hidden beauty



"POSING"  
Photo by W. B. Hales

And thus increase my powers as days go by;

If I can pay my tithing—not for showing—

Nor with a grudging spirit nor a whine—

Pay all my off'rings, oh! so gladly, knowing

The fraction that I pay back isn't mine.

If I can fill each day with pleasant greetings

And spread about some happy thought or song,

Be present and on time at all my meetings,

And help push every worthy work along;

If I can serve and learn its fullest meaning,

Say "Gladly," when I'm asked to work or teach,

If I can learn to lift instead of leaning,

If I can always practice what I preach;

If I can make old folks and children love me

And keep my faith in God a-burning bright,

Believe in those that He has placed above me,

And know that they're directing me a-right;

If I can really prove my soul courageous

And in a battle triumph over sin,

If I can know ambition is contagious—

That if I work the rest will soon "fall in;"

If I can pray and know that God will heed me

If I have asked with an unselfish heart;

Can be on hand when'er my Church may need me,

Be ready and so glad to do my part;

If I can say a "no" with power undaunted

When asked to stoop to something low or wrong,

But if for some good cause my help is wanted,

Can make the "yes" I say be just as strong;

If I can use the life of our great Savior As my ideal in everything I do,

And prove to all the world by my behavior

That I am with my Church right through and through;

If I can look for good instead of weakness

And really be successful in my search—

If I can do all this with love and meekness,—

Then I have proved allegiance to my Church!

# Vanguards



## Safety Surveys for Vanguards

A YEAR ago a brand new L. D. S. chapel and recreation hall burned down. Investigation showed defective wiring. Recently another new chapel and hall burned—reason not known.

In Log of the Vanguard Trail No. 4, there are four safety surveys outlined. No more practical, interesting or educational activity is offered Vanguards than these four surveys. Vanguard leaders are urged to get the Log, plan the surveys and put them into effect as quickly as possible.

A suggested order for the surveys is this:

February—Safety survey of every Church attended by Vanguards.

March—Safety survey of every home in which a Vanguard lives.

April—Safety survey of every school attended by Vanguards.

May—Safety Survey of traffic hazards in every community in which a Vanguard lives.

Plans for the four surveys and complete instruction are contained in Log Number 3. If more than one survey a month can be conducted so much the better. Here is an opportunity for service—service that may save a church, a school, a home, or a life. Let's do it, Vanguards!

## Vanguards and the Silver Jubilee Anniversary

ON February 8 Scouting in the United States will be twenty-five years old—a Silver Jubilee Anniversary. Vanguards should cooperate in every possible way to make local celebrations of the birthday of Scouting a glorious success. We hope to see a truly worthy and representative group of Vanguards at the great Jamboree in Washington, D. C., next August. An event like this comes but once in the life of a Scout.

This anniversary should also be made the occasion for every Vanguard to recommit himself to the great cause of Scouting, to reaffirm the oath and law and to renew his determination to live according to the Scout code.

## Vanball Finals

VANBALL finals were being planned to be held in Logan January 25 and 26 when this issue of the *Era* went to press. The March issue will contain complete information and the picture of the Church champions.



ARCHERY ENTHUSIASTS

## Chief Executive Praises Vanguard Program

July 27, 1934.

Dr. George Albert Smith,  
47 East South Temple,  
Salt Lake City, Utah.

Dear Dr. Smith:

I have just reviewed the two publications, "Scouting in the L. D. S. Church" and "The Log of the Vanguard Trail" and I am so much impressed with their quality that I want to send you this word of appreciation of what has been accomplished. This makes me realize anew how fortunate we are in having your leadership as a member of our Executive Board.

The service which you and those associated with you have rendered in developing this training program for young men is outstanding. In fact, I hope we can make use of the pamphlet on the L. D. S. Church as a symbol of what could be done by other denominations in helping their own leaders to make the Scout Program more effective in Scouting and in promoting the ideals and objectives of the Church itself.

I have shared this material with a number of my staff here and they, too, are enthusiastic over what you have accomplished.

Sincerely and cordially yours,  
BOY SCOUTS OF AMERICA,  
(Signed) JAMES E. WEST,  
Chief Scout Executive.

JEW:MR  
ESM

## Doing Things for Other People

In studying this intensely interesting program, not only will he gain technical knowledge, but he will form many friendships with counselors and examiners, many of whom are already successful business men in these estab-

lished vocations. Through these channels he will quickly learn that service to mankind, "doing things for other people" will bring him the greatest happiness, and that through his chosen vocation he can serve the world.

## Scouting Vocational

By George Bergstrom, Scout Executive,  
San Fernando Valley Council, B. S. A.

(A series of Vocational talks by an outstanding L. D. S. Scout Executive, published especially for Vanguards)

### No. 1. FOREWORD.

THE finding of one's life work is of tremendous interest especially to the young man who is just growing up, and attaining his manhood. He wants to know what he is best qualified to do, and what kind of a vocation will net him the most financial gain, what he can do to bring him the most happiness, what equipment he may have in addition to eyes, ears, legs, and hands. He is continually looking ahead, endeavoring to prepare himself for the life to come. He may talk it over with his parents and other people, or he may ask information relative to various jobs that might hold possibilities. If he is a Scout he will naturally turn to the Merit Badge program, which is an intensified vocational and avocational program embracing more than a hundred subjects.

### CITIZENSHIP, A VITAL NEED

More than three million boys turn 21 years of age in America every year. About one-fourth belong to our National Organization and they do much to lighten the lump.

With our plan now in operation to hold these Scouts four years (in L. D. S. Troops five years) it will mean that one of every four male citizens will be a four year Scout-trained man. Inculcate into their lives the merit badge program, the choice of a hundred vocational and avocational subjects, and the results are unlimited.

In all subsequent articles in this series the technical information will be of a most informative nature giving a true concept and insight of the splendid instruction given to boys in Scout Life.

Scouting is vocational. It does build citizens. It does render service to mankind. It emphasizes the "Be Prepared" and the "Daily Good Turn."



# Junior Girls



## "Joy in Boy Friends"

Dear Junior Girls:

IT is great to be alive, isn't it? And perhaps one of the things that makes it so is that quite suddenly boys have become to us something other than just nuisances, teases, and tomboys. Boys and their friendship are most necessary to happiness. We know that. It is strange that sometimes girls get all confused as to how they may gain the very greatest joy from their association with boys. If we want real happiness in friendship, we must develop a sort of comradeship spirit, an attitude which brings forth, not only our best qualities, but the finest characteristics in the boy himself. Happy is the girl who can talk easily on interesting subjects during an evening's entertainment. Boys like girls who love to dance, and participate in sports and outdoor things. But did you know that fellows in general are a little embarrassed and a little uneasy when girls seem to expect that they wander off in couples and resort to some of the commoner pastimes, which are known as petting and bundling? So many times little momentary thrills which are probably indiscreet are confused with real happiness. A girl can really test herself as to the value of joy in a situation, if for just a moment before she does a foolish thing she will ask herself how she is going to feel about it in the morning or when she meets the boy on the street the next day. Real joy in boy-friends is gathered and gleaned by inviting them into our homes, preparing suppers for them, planning parties in a crowd. What fun it is to go dancing or skiing together, and then round up at one's home afterwards for chili and hot chocolate. Companionship which is based on clean happy fun is the thing which will bring the greatest joy in boy friends.

Harriet Page.

## "Joy in Harmonious Attitudes"

LETTER-DAY SAINTS know that life is worth living and living at its best. We should give careful thought to our outlook on life because of the fact that our own lives and the lives of others we touch are affected by our attitude. You will recall how Anna Shannon Monroe in her opening chapter of

"Singing in the Rain," tells of an early morning in Oregon when the rain came down in a steady gray drizzle. She says, "I did not like it and hovering drearily by a fire said, 'This rain interferes with everything, with golf, sunsets, clothes, drying on the line.'"

Then my attention was arrested by a boy who brought the milk. Early in the morning he came, singing like some lark telling the world it was spring. He interested me. I ran down the steps to see him. 'Fine morning to be out,' I ventured, wondering about his mind. 'You betcher!' he came back out of dropping raindrops. 'Saw a fox in the canon—a silver fox!' If I kin ketch 'im, I'll tame 'im!'

And she continues, "The little boy who sang so blithely under my window was not singing to try to make himself forget the rain. He had already forgotten the rain. He had found a silver fox in the canon. Well, to one awake to life, to its symbolism as well as its facts, there is always a silver fox in the canon."

Most of our joys come from what we often hear spoken of as the common things of life but which are really among the most important things—good health, fresh air to breathe, pure water to drink and bathe in, a brisk walk in sunshine or rain, home and loved ones, the smile and greetings of a friend, work and books. There are manifold blessings surrounding us. If our eyes are open and our hearts are young and our attitude carefully adjusted we can easily discover them. Then, too, our work, no matter what it may be, is half accomplished when we have the right attitude toward it. O. Henry tells us that "life is made up of sobs, sniffles and smiles with sniffles predominating."

No Junior Girl would appreciate being classed among the snifflers, although snifflers may be in the majority. Smiles are much more becoming to a Junior Girl and to any other person than sobs or sniffles and are more welcome to associates.

Even though we are not always able ourselves to feel the radiance and ap-

preciation that we want others to feel, we can at least put on an outward semblance; and who knows but that the outward semblance may radiate back within us until we, too, take on the feeling of joy and beauty.

"The world gives back to one the reflection of his own face."

Emily Higgs.

## A Nebo Stake Festival

Reported by Catherine Folsom

### JUNIORS FESTIVAL MUSICALS

THIS entire entertainment was carried out in the form of a "Festive Musical." The invitations were a sheet of music in a music roll; invitation words being created to the music of "Junior Girls." The programs were in the form of a lyre. Large black music symbols in the form of sharps, flats, notes, lyres, and cleff signs, were effective in decorating the hall. In one corner of the room was placed a large music staff, which was done in black and silver. The four notes on this staff were cut out and the faces of a stake board quartet were seen to take their places. The quartet, from this staff, introduced the toasts. Special words were written to the music of "Carry On," and this was used in making all of the introductions. Each toast was responded to in song carrying out the following idea of music:

Toasts: Baton (General Board); tune, "Little Dutch Mill." Cleff (Stake Priest); tune, "Down by the Old Mill Stream." Staff (Stake Board); tune, "The Old Spinning Wheel." Melody (Mothers); tune, "Song of Love." Half Notes (1st year Girls); tune, "Sailing." Whole Notes (2nd year Girls); tune, "Keep Young and Beautiful." Measures (Ward Officers); tune, "Red Wing." Verses (Retold story leaders); tune, "Honeymoon Hotel."

The table entertainment is closed with the song to the tune "Day is Done"—"Toasts are done, song is sung, next will be, you will see, stunts of fun. So now folks, please come close—everyone." After the stunts which were carried out to the song theme of the respective tables, the following song was sung as a closing (by all Juniors): Tune "Goodnight Ladies," "Goodnight Juniors, We've had a night of fun. We will meet again next year, when our year's work is o'er."

## Perseverance

By GRACE KAYE

Perseverance is the only rainbow with the pot of gold at its end.

# Bee-Hive Girls



## Bee-Hive Girls Greet The Scouts

AS Bee-Hive Girls we are happy to take our place beside our friends the Boy Scouts. We are proud of the achievements of Scouting and recognize the fact that when the Boy Scouts do good work it is easier for us also to do good work. Our Church program for girls parallels to a great extent the Church program for boys, so that if these two organizations can cooperate, it will mean greater success for both.

1935 marks the Twentieth year of the Bee-Hive Organization. We shall need the help of the Scouts in making this a big year. Let's join hands in co-operative activities.

## Business

THIS is our Twentieth Bee-Hive Anniversary. Let us aim to have: Better Bee-Hive work, More girls completing the ranks, Outstanding Swarm Days, All girls in uniform (at least Band) Better summer work, And to: Make the public Bee-Hive conscious, Secure the cooperation of parents, stake and ward officers.

Find a suitable Bee-Hive room for every Swarm.

Begin planning now that these accomplishments may be realized.

## A Correlated Tuesday Evening Program for February

a. As the Bee-Hive Girls enter their department let them draw out of a box, the parts of the Flag (American or your own Nation)

There should be 13 stripes, (a red at top and bottom of flag) a blue field, and 48 stars.

Build, by adjusting the parts, on the wall, table, bench or chairs.

b. Take the Formations and sing one or two of the following songs, or any others you prefer:

"I Know Three Little Sisters,"  
"Columbia the Gem of the Ocean,"  
"There are Many Flags in Many Lands."

c. Count off by threes and divide swarm. Ones in one corner, Twos in another and Threes in a third. Have the girls select a leader and have her come to you. You will have papers to give them on which are the following assignments for them to work out with their groups.

GROUP I: How should the Flag be

## Bee Keepers, Attention

THE May issue of "The Improvement Era" will celebrate the 20th anniversary of the Bee-Hive Organization. For that issue, we should like one or more stories woven around Bee-Hive Girls or Bee-Hive Activities. Stories, fiction, should not exceed 400 words. Naturally only the best will be selected.

We should like some short talks or papers Bee-Hive Girls may have given on such topics as, "What Bee-Hive work has Done for Me," "The Joy of Being a Bee-Hive Girl." Also original songs and poems.

We should like pictures of Bee Keepers who have served five years or more prior to 1932, in the Bee-Hive department, and have not received their service pin. Pictures should be cabinet size, unmounted, on glossy black and white paper if possible —also a short sketch of their service.

Send Articles, Pictures, etc., to General Bee-Hive Committee, 33 Bishop's Building, Salt Lake City, Utah, not later than March 1.

## The Address Is Important

made? Tell of its stripes, colors, field, stars, number, arrangement, etc. Handbook, p. 105 Dramatize the story—"Making the First Flag."

GROUP II: Give fifteen rules for displaying the Flag. Each member of the group might give one or several, according to the number present. Demonstrate with a Flag. Handbook, p. 107-8. Explain:

"And there's more to being a patriot Than making a loud hurrah."

GROUP III: Write ten questions on the origin of the "Star Spangled Banner." Handbook, p. 109.

When the entire Swarm reassembles, these questions are to be asked of the entire Swarm.

d. Reassembling of groups. Each group reports before Swarm on topics.

e. Have Group III lead in the game of Carry On.

One girl gives the first line of the "Star Spangled Banner," and calls the name of another to continue. She repeats the first line and adds the second one, calling the third girl, who continues by repeating the two lines given and adding the third. This continues until the last girl gives the entire poem.

f. The Swarm joins in singing "The Star Spangled Banner."

If the work is satisfactory, a Seal

may be awarded each girl for filling Foundation Cell No. 8 for Builders.

Gatherers and Guardians may adapt the above for filling their Patriotic Cells.

g. Previously select girls and train them well to give the Flag Ceremony. Bee-Keepers Handbook, p. 175.

h. Have the entire Swarm give the salute and pledge to the Flag.

i. Sing Taps.

In foreign countries, adapt this program, by using your songs, flags and ceremonies.

## From the Field

SISTER ELIZABETH H. WELKER, former Bee-Keeper of Bear Lake Stake, who with her husband is presiding over the German-Austrian Mission writes to the M. I. A. office as follows:

"At the Berlin Conference, Saturday evening, as I entered the door, a beautiful young girl stepped up and presented me with a large bouquet of roses. As I started to thank her, someone started to sing the "Womanho Call" and I looked up to see a long line of Bee-Hive Girls on one side, boys on the other, the entire length of the hall, all the girls had taken the Bee-Hive salute and gave the Call, and I have never heard it sung more harmoniously. I think I have never seen a more beautiful greeting. There was an audience of six hundred people present, many of them investigators, who were there out of curiosity."

## O Ship of State

THOU, too, sail on, O Ship of State!

T Sail on, O Union, strong and great!  
Humanity with all its fears,  
With all the hopes of future years,  
Is hanging breathless on thy fate!  
We know what Master laid the keel,  
What workmen wrought thy ribs of steel,

Who made each mast, and sail and rope,  
What anvils rang, what hammers beat,  
In what a forge and what a heat  
Were shaped the anchors of thy hope!  
Fear not each sudden sound and shock,  
'Tis of the wave and not the rock!

'Tis but the flapping of the sail,  
And not a rent made by the gale!  
In spite of rock and tempest's roar,  
In spite of false lights on the shore,  
Sail on, nor fear to breast the sea!  
Our hearts, our hopes, are all with thee,  
Our hearts, our hopes, our prayers, our tears,

Our faith triumphant o'er our fears,

Are all with thee.

—Henry Wadsworth Longfellow.



## The Hike of Inspiration

(Continued from page 93)

hike, they are started out, individually, at one hour intervals. Visiting troupes necessarily must speed up this schedule to thirty or even fifteen minute intervals. On May 7, '33, in order to get all 110 onto the trail, starting at 4:30 a. m. we had to let them go every five minutes! If one boy passes another on the road, they may visit a minute; however, to continue the trip, one must give the other a head start of several minutes. While the average boy makes the hike in six hours, the time element is never stressed. The walk is intended for meditation upon the great examples set by the beloved Emancipator.

AT the end of his first  $8\frac{1}{2}$  miles, the Scout arrives at the country store at Salisbury where he must register and where it is his pleasure to meet motherly Mrs. C. A. Coleman whom all Scouts who make the hike recognize as "The Angel of the Trail." Gladly, she signs the credential sheets and then, unassuming and with a twinkle in her merry eyes, she says, "Wait a minute, son." She disappears into her immaculate farm house kitchen; an old fashioned pump wheezes, and back she comes with a tempting drink of cold, sparkling well water and a huge sandwich! She takes kindly to the poet's advice: "Let me live by the side of the road and be a friend to Scouts!" Over 1200 boys from ninety-two cities of eight states have learned to call her blessed!

Refreshed in body and soul, the Scout pushes forward another seven miles to Bradfordton where he registers at the general store of S. H. Williams. From there on into Springfield is a matter of  $4\frac{1}{2}$  miles. Here he registers with a filling station attendant at the first intersection of boulevards. From thence two miles up town to headquarters to turn in his credential slip. In order to qualify for the medal, he certifies on Scout's honor that he walked all the way (Did not succumb to invitations for a lift from passers-by.) and that at all times the actual walking was unaccompanied. If the credential passes in-

spection by Mr. John Snigg, Chairman of the Lincoln Trail Medal Contest and he is a local Scout, he is awarded his medal at the next Court of Honor. Medals for out of town Scouts are mailed to their commissioners or masters.

The front of this medal is engraved with a Lincoln head, his name and the dates 1809-1865. The other side: "Scout A. Bennett walked in Lincoln's step 11-6-26." The boy's own name and the date of his own hike are so inscribed, of course. This happens to be the inscription on the first medal to be awarded any Scout.

Medals are issued free to local Scouts, and, until recently, were so presented to out of town Scouts. But after the first 1,000 we found, having spent \$800, we could do this no longer. Now all out of town hikers and visiting troupes must pay 75c each to cover expense of medal and engraving until such time as when an endowment can be provided for the project. It is my personal ambition to speed that day via a scheme that is now under way. On March 4, 1933, which you immediately recognize as inaugural day, we had postmarked in Washington D. C. many air mail covers. Now we are having these autographed by foremost American citizens. These will be placed on auction and otherwise

offered for sale. Collectors have already expressed enthusiasm. To date we have the signatures of President Roosevelt, Vice-President Garner, all the cabinet and Supreme Court members, Commander Byrd, Alfred E. Smith, Amelia Earhart, Ida Tarbell, the governors of thirty-two states and Dan Beard, beloved of all Scouts, who signed his covers: "Dan Beard, the man who knew A. Lincoln in his life." The A. Lincoln is a rubber stamp facsimile of an original signature. Many others have been solicited and will put in their appearance soon.

OF the 1200 and more boys who have started on this pilgrimage only three have failed to complete it. One, a Chicago boy, sprained his ankle, but later, bless his plucky, game little heart, returned and made the grade on his second attempt. The other two were the victims of weather elements which broke loose in such fury that abandonment of the trail was the only human thing to do! Both will try again on a fairer day.

Last year, one energetic young fellow, who was discouraged by his mother because she thought her little man wasn't husky enough to walk such a distance, hiked all the way to Salem from Springfield, then called her on the long distance telephone to ask: "Now, Mother dear, may I walk the Boy Scout Lincoln Trail?"

It is always advisable to carry a canteen of water and an extra pair of socks, a little piece of adhesive, perhaps. Sometimes blisters will raise their ugly heads on tender feet (not intended for a pun!) and a fresh pair of hose helps a lot. Be Prepared!

There is no danger of strangers to this part of the country becoming lost as the way is well marked. By the frequent registering along the way, which calls for a recording of the time as well as the name, headquarters can locate any boy on the trail in just a few minutes, should the occasion for a connection arise.

Visiting troupes are always welcome, at any time of the year, though perhaps the dead of winter is not so enticing as the other seasons, and invited to share local headquarters while in Lincoln's home town. What better way to spend a week end, boys?



EARLY DECEMBER SNOW  
Photo by Eva Hogan

## When Winter Comes to Canada

(Continued from page 95)

the summit from which a magnificent view of the ice-bound St. Lawrence and the village-dotted country beyond is to be obtained. The less energetic, buried under fur robes, wind slowly up the mountain paths in the little horse-drawn sleighs which are the only vehicles permitted on the mountain.

BEYOND Montreal lies the famous Laurentian Mountains area which is a huge sports ground summer and winter. It is the bourne at the week-ends of many

There are thousands who at the mention of winter sports think of quaint old Quebec City. Here certainly winter diversion is put up in its most concentrated and delectable form. While in Montreal, and a host of other Canadian centers of which it is typical, the visitor merely gets out and shares with Canadians the sports which feature their daily life Quebec has specially catered to the stranger by confining within narrow compass facilities for all manner of winter recreation.

Dufferin Terrace in the summertime,

ing its human freight the length of the terrace, is the toboggan slide which is so popular it operates almost ceaselessly day and night. On the terrace itself the races of the snow-shoe clubs take place and the frolics of these old organizations, whose founding goes back far in Canadian history, as they initiate new members by tossing them in blankets after ancient traditions. All day long dog-teams take parties

by sled over the Heights of Abraham and other interesting parts of the one-time capital of French Canada. The more intrepid can bobsled down from the heights into the

Montrealers and their guests in search of further winter sports thrills and a more expansive and less restricted area in which to disport. The territory consists of innumerable low hills which would seem to have been almost specially created for winter sports. There is no more thrilling or exciting skiing, or breath-arresting bobsledding than on the hundreds of slopes accessible from any of the Laurentian ranges. The numerous clubs and resorts of the Laurentians have countless parties of young men and women at the week-ends whose very evident keen enjoyment is the most conclusive proof that winter's terror can be banished and his weapons turned into instruments of pleasure.

with happy crowds promenading it to the music of the military band, while over it looms the mediaeval castle of the Chateau Frontenac and from the St. Lawrence below cool breezes are wafted, is one of the gayest places on the continent. It is no less attractive or light-hearted when carpeted with snow and the scene of the most diversified hibernal frolics within the narrow radius of the Chateau Frontenac is possible every manner of winter sport at its best.

Almost at its door is the open-air skating rink. Just beyond that looms a convenient hill for skiing with an attendant Norwegian instructor, and at its crest is the ski-jump. Down the side of it, shoot-

town of the old world city. It is a veritable microcosm of winter pleasure.

Glancing over a map of Canada one is able to touch at a score of points where there is similar intense activity and people are extracting the utmost pleasure and enjoyment from what might be a very unpleasant season. Instead make a jump across Ontario, the Prairies, and into the Rocky Mountains to Banff to glimpse the diversion there which is similarly put up in highly concentrated form for the benefit of those who have time to merely sample the various means of extracting pleasure from winter and then go back to other, more clement climes.

BANFF in summer is one of the most popular places on the continent. With the departure of summer's vacationing throngs it



BOB-SLEDDING IN THE LAURENTIAN MOUNTAINS



slumbers and merely comes to life for a single week in the winter to stage its carnival of sport. The new visitor finds that the magic wand of winter has similarly wrought a lovely transformation there. The snowcaps upon the mountains which form a setting for the little burg have stretched out to become complete mantles. The tree-lined streets are avenues of glistening, icy beauty. An ice palace has been erected in the heart of the village.

Banff during carnival week features winter at its loveliest and most enjoyable. Every possible manner in which the wintry elements can be twisted to human diversion has been accomplished. The mountain slopes form nature's own toboggan slide. Skiers glide down the lower reaches or through the woods. The traffic-free streets are given over to skijorers, who shoot along behind mountain ponies or automobiles. There are open-air skating rinks which feature all kinds of fancy skating, hockey games, and tennis is even played on the ice. There are moccasin, snow-shoe and ski races and ski-jumping competitions. Dog teams

take excursionists into the less accessible and lovelier recesses of the mountains. At night the ice palace is lighted up and a torch light procession wends its way through the town to it. For the space of the Carnival Banff has only one thought—to extract the utmost in healthy, outdoor sport from the winter. Then it slumbers until summer visitors return.

Those inclined to deplore the Canadian winter fail to recognize its many advantages. Just as it is the Canadian climate which is responsible for the production of the world's most desirable wheat so the same elements are conducive to the development of a robust and vigorous young manhood and womanhood. For those who would get out of doors the Canadian winter does not permit inertia, and outdoor activity has taken the form of most diverting and diversified sports. That is why the first frosts and the first light blankets of snow are not dreaded but are taken rather as heralding the opening of a new sportive season. Youth from one end of the country to the other gets out its skates, skis, and toboggans, and envies no one.



MARY ROBERTS WARNOCK

### The Cover

THE Cover this month was contributed by Mary Roberts Warnock, of Salt Lake City. A number of others were turned in, but our artists liked this one best. It was made partly by pasting and partly by drawing. The heart was a red piece of paper; the muff, cotton; the skirt, real lace; the edge of the heart, red paper embroidery. We hope our readers, and especially Mrs. Warnock, will like the manner in which the engraver has treated it.

We ran a valentine idea last year—some liked it, some did not—for those who did, we are trying another.

We are not asking for any more cover ideas just now, as our needs for the next few months have been taken care of.—The Editors.

"Will it be enough to mention that I am the daughter of Mr. and Mrs. W. D. Roberts? Most of my life has been spent in one hotel or another. Mother was too busy to supervise my use of leisure time, so I spent most of it coloring the illustrations in the Oz books.

"When I went to the L. D. S. High School, I managed to study drawing for two years with Prof. A. B. Wright, who taught me how very much I didn't know about art. Then came four years at the U. of U. There my instructors were Miss Mabel Fraser and J. T. Harwood. During two of those summers I went up to the Alpine Summer School of the B. Y. U.

"After graduation from the U. I spent a summer at the Otis Art Institute, in Los Angeles, and another summer at the School of Fine Arts in San Francisco. Two years later I returned to the Utah University for a year of post-graduate study in the various phases of drawing and painting.

"I have taught Art in the city schools for three years. My last position was at Jackson Junior High. I would, perhaps, still be teaching there but something much nicer happened—I was married. You have given me my first chance to do a magazine cover and it is a thrill!

"That is probably more than enough about me."

—Mary Roberts Warnock.

## This ADVERTISING IS SENDING YOU CUSTOMERS . . .

ROYAL DESSERTS are the fastest selling desserts on the market. Women are turning to them by the thousands. They have learned from Royal Desserts advertising how to tell quality in gelatin and they know Royal is superior.

This advertising comprising

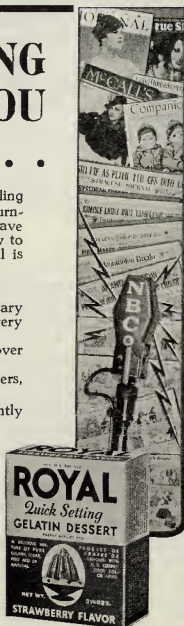
- (1) *Radio*—over 50 stations, with Mary Pickford as star, reaching millions every week.
- (2) *Magazines*—with a circulation of over 11,000,000.
- (3) *Newspaper Comics*, in 27 leading papers, featuring Jimmy Durante—

forms a powerful campaign that is constantly sending you customers for Royal.

Get behind this advertising and cash in on it.

# ROYAL DESSERTS

Products of  
STANDARD BRANDS OF CALIFORNIA





HAND-ME-DOWN DOG

By  
MRS. IDA  
POWELL  
BROWN

## THE HAND-ME-DOWN DOG

I GUESS you couldn't really call him my dog.

We didn't have no papers I could sign,  
But anyway, I paid Bill a half a dollar

Fer jist the right to say that he was mine.  
You see, I've wanted Tim since he was little.

He was so round, an' brown, an' cute, but gee,  
The day Bill brought him home he says, "Now listen,  
This dog belongs to no one else but me."

And then he taught Tim tricks, and took him trailin'.

They'd climb up to the top of Camel's hill.  
They never seemed to want me to be with 'em.

Tim wouldn't go with nobody but Bill.  
But now Bill's seventeen he's kinda changing.  
He never wants to take Tim chasin' squirrels.

He shaves, and combs his hair without mom makes him.  
He don't have time fer anything but girls.

Tim jist can't understand why Bill acts differ'nt.

The way he howled at first, it worried me.  
That's why I sorta had to take him over,

So he'd git treated like he used to be.  
I started bringin' bones home from the butchers,  
An' takin' him on hikes fer exercise.

But he kept missin' Bill, he'd whine so funny,  
And look so mournful at me with his eyes.

Well, Sunday night when Bill's girl threw him over,  
Of course he come a whistlin' back to Tim.

That dog jumped up and sniffed at both our trousers,  
And wouldn't have a thing to do with him.  
Right there's where I fished out the money;

Of course Tim come to me that time, but still  
He knew his supper meat was in my pocket.

Fer once, I had a better smell than Bill.

## Changeable Weather

Calls for Climate-  
controlled gasoline

Pep 88 is pre-adjusted for the early spring season. It starts quicker these cold mornings . . . yet has the power elements that give economical speed on warm days. It contains tetraethyl lead for highest anti-knock performance . . . at price of regular gasoline.

Look for this sign . . .



Utah Oil Refining Co.  
400 Service Stations  
and Dealers in Utah and Idaho



### EARN EXPERT'S PAY

Advancements in money and position come easier to those who enter business competently PREPARED. No doubt exists regarding ability to earn premium salaries. Our graduates merit employers' confidence from the start.

New classes start each week in both Day and Night School. Prepare NOW for a good position. Our calls for office help last year were nearly double the number received in 1933 and more than double the number received in 1932 showing the substantial improvement in business conditions. Visit our school and see the excellent class of students attending. The school has been completely redecorated, new class rooms and equipment added and new hardwood floors laid, making HENAGER'S one of the most up-to-date and modern schools in the country. Call, write or phone to HENAGER BUSINESS COLLEGE, 45 E. Broadway, Was. 2753, for catalog and full information regarding courses, etc. It pays to get the best in commercial training. Mention "Era" in writing.



## In 22 Years L. D. S. Scouting Encircles Globe

(Continued from page 78)

tween Aaronic Priesthood chairmen and supervisors and Scout leaders in the M. I. A. many of the wards of the Church have succeeded in registering every available boy and young man in the ward in Scouting.

### *The Origin of Scouting*

IN 1899 an uprising occurred among the British Colonies in South Africa. To head the British Forces in subduing the insurrection, the British Government selected Lieutenant-General Robert S. Baden-Powell. His headquarters were established at Mafeking.

"During the progress of the campaign, General Powell observed a rather unique organization of boys. Lord Edward Cecil had organized the boys of the neighborhood into an official messenger service. These boys were trained to carry communications and in other ways serve their country in non-military duties. General Powell was impressed with the effectiveness of this unusual boy-organization. During the same campaign he observed another situation which had a direct bearing later on in the organization of Scouting in Great Britain. He observed that while the soldiers were in action, at drill, at mess and otherwise definitely engaged at a given task they presented no problems in discipline or control. When they were off duty however, with unoccupied leisure time on their hands, they became a serious problem to the officers. General Powell

returned to England in 1902 and after giving careful thought to his experiences in South Africa finally brought together the first organization of Boy Scouts, ever to be formed in the world, late in 1907. In 1908 the *Boy Scouts of England* were officially organized and in 1910 they were granted a Royal Charter. The plan was to have the boys organized as a "non-military public service body." Apparently the purpose in General Powell's mind originally was to have the boys available for service to the Nation in a non-military way in times of peace as well as in times of war. As the program developed, however, it quickly became a citizenship training and character-building movement designed to fill the leisure time of its members with interesting, constructive and worthwhile activities.

"To General Powell belongs the credit of originating the Boy Scout movement as we have it today, and he is very properly called the "Father of Scouting."

"In the meantime, while General Powell was in Africa having his experiences, Daniel Carter Beard organized the "Sons of Daniel Boon" in America for the purpose of interesting boys in nature study and outdoor activities. In 1902 Earnest Thompson Seton, organized the "Wood-craft Indians," with similar purposes in view. These were later merged with the Boy Scouts of America. Other Boy-movements were developed independently at different times, but the Boy Scouts of England were the first to crystallize the idea, now known as Scouting. Since the first organization, Scouting has spread and is now being carried on in practically every civilized country in the world."



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## Capitalizing On the Urge to Do Something

(Continued from page 91)

going about their business. There was no need for discipline; every lad was so intent on his own problem, on what he was making, that he forgot to be noisy or troublesome. I visited the carpentry shop under Mr. Kienke, and there were boys scurrying about in orderly procedure or waiting their turn at the electric saw or plane or lathe.

Then we went into another room, where model airplanes were being built. This class, composed mostly of 14 and 15 year old boys, was a feature of the course. Robert T. Snow, a lad of 14 when the course started and whose fifteenth birthday occurred just the other day, was instructor. His older brother and another young man were his assistants.

Here were spread out every part of a model airplane. From the tiny threads, the glue (exactly the same glue airplanes use), ordinary pins, tools, and the light strips and planks of balsa wood, to the skeletons and completed ships—all were there. New models were being tried out, new methods of increasing the time of a model's flight, of decreasing air resistance, were tried. It was a laboratory to delight any air-minded boy's heart.

AS a special feature, the last three days of the course were designated "Parents' days," and parents of the shop students were invited to see the display of completed articles in the gymnasium.

In addition to this exhibit, highly praised by parents of the boys who had enjoyed this profitable "vacation" by making something useful, the boys who had spent their time building planes had a real treat. On the Saturday following the exhibition they visited the Salt Lake Airport, where they inspected the real planes of commerce and at reduced fares, those who so desired, were taken up in the planes to feel and see how they worked.

Students who took the course were enthusiastic about it, especially those who participated in the airplane building. "This is the

first time I have had anything special to do during a summer vacation," said one. "I have had such fun learning to make model airplanes that I never want to be idle during another summer." Another lad reported: "Mother is just as happy as I am about the six weeks I have spent in the Deseret Gym class in model airplane building. She says she hasn't had to worry about where I was. The last day when our instructor took the class to the airport, Mother went along, and we both had our first flight in a real plane. We shall never forget it."

Once Sonny gets interested, Dad may take a hand, as in this instance: "Now that I have learned to make model airplanes, my Dad has fixed up a little shop at home and I am going to keep on until I can build a real plane. Dad visited our class many times and is as much interested in my work as I am." A real Dad, George R. Smith, tells his version of the course: "My son had the time of his life in the Gym Summer School class. He is now fitting up a shop of his own and getting a group of boys around him who did not attend the class, and he is going to teach them to make model airplanes. He is certainly enthusiastic about it." And, we might add, so is his father!

ONE of the younger boys in the class says "This was my first experience in handling tools. I now want a shop of my own, and hope, some day, to get a job working in a real airplane shop." This is really encouraging, when we realize that our future citizens will need air mechanics and balloon service stations. Carrying this thought further, another parent says: "We were glad to have our son go to the Gym Summer School to keep him out of mischief. Now that he has had such a good time and learned so much about the technique of airplane construction and flight, we believe he may have found his vocation for life."

What one community has done, or a group in one community has pioneered, others can accomplish. As the youngest of the instructors in the school, I asked Robert for his report. Here it is:

"I surely enjoyed work with the boys in the Deseret Gym Summer School. There were nearly 50

boys in my three classes in Model Airplane Construction. They were all fine boys, and they were all intensely interested in their work; so much so, in fact, that I had no worry about their conduct.

"Part of the time was spent in the shop, part on the campus testing and flying the models. The boys enjoyed visiting the shops and hangars at the city airport and flying in the passenger planes. My purpose was two-fold: Having them really enjoy their six weeks of shop work and to learn something useful—the handling of tools and something of the real technique of airplane construction as well as the real principles of flight.

\* \* \* \* \*

UPON completion of the airplane course, Robert went to Fish Lake for a vacation. He had built a Gordon light hydroplane, powered by a strong rubber band, for the event. Upon his arrival there, he found Wallace Beery, motion picture star and aviation enthusiast, very interested in the small craft.

Mr. Beery invited Robert to go with him in a motorboat out on the lake, where for several hours the two of them sailed the hydroplane. The model starts on the surface of the water, rises into the air, flies for a considerable distance, and then as the rubber band-motor runs down, dips toward the surface of the water. As soon as the pontoons strike the lake the plane levels off, taxis a short distance and then stops.

Robert, a son of Mr. and Mrs. LeROI C. Snow, of 2672 Alden Street, Salt Lake City, Utah, and a grandson of the former president of the Church, President Lorenzo Snow, plans to continue his plane building and test flight activities, youngest son of President Snow, has been working in the aviation field since 1906. Robert, in endeavoring to fit himself for a similar career, has already built nearly 100 model planes, testing each one. Recently he set a new intermountain record for stick models with a flight of more than three minutes, and follow in the footsteps of his uncle, Captain Lorenzo L. Snow, a pioneer in aviation, who now is conducting technical experiments in connection with the installation of the new Wasp motors in Boeing planes at the Pratt and Whitney Aircraft company plant, at Hartford, Conn. Captain Snow,



## Romance of Two Cities

(Continued from page 89)

above the group, he could see. A groan brought his eyes back to the group. The figures rose to a sitting posture, threw off the dark mantle covering it and David's heart gave a great bound. A Maid! She rose unsteadily, but was pulled rudely back by the leader of the two.

A sharp cry of "Nabor" pulled David taut. An ugly, taunting laugh followed, then clearly and distinctly came the words in the Nephite tongue:

"Call on your great God, Jehovah, for he alone can save the daughter of Jared."

The girl gave a half cry of fear that was hushed almost before it began, and in a determined voice answered:

"You dare not! Nana-aha will not suffer you to harm me."

"What the Mighty One knows not he has no part in," came the answer in such tones of assurance that David longed to throw himself upon the offender. The girl put her hands to her head as if to ease the throbbing there. Presently she spoke again.

"And what does Nabor, the Crafty, plan to do with the Daughter of Jared?"

A few moments of throbbing silence, then with a chuckle the Lamanite answered:

"Yesterday, the arrogance of Nana-aha ground Nabor's pride in the dust and made him a laugh and a jest among his fellows. Nana-aha, too, is proud and he shall suffer as Nabor suffered. Soon comes the Spring Festival and in the City of Shemlon the occasion is propitious. For two seasons the harvests have been poor; an unusual sacrifice is desired. What could please the God of the Harvest more than a maid without blemish or stain? He who can bring such a one to the sacrificial altar may demand a ransom from the King's coffers. None but the Priests shall see the maid until the hour of sacrifice, and not until it is too late will Nana-aha know his incomparable maiden is gone forever."

THE maid sat with bowed head, making no reply. David wondered who Nana-aha was; a Lamanite he would judge from the name, but what was he to this Daughter of Jared? While he was still puzzling over it, the Lamanites rose and with the maid between them, hurried relentlessly along. David started also. Forgotten was his quest and Ammon's fate as he followed, managing to keep within hearing distance of the others. Not until daybreak did they halt, then Zena dropped from exhaustion. She took the food offered her but before it was eaten fell asleep. The Lamanites ate. David could see them clearly now; then they too slept in turns. David having no food, turned his thoughts resolutely from it and tried to drive sleep from his eyes, but the morning was warm. Inactivity made him drowsy, and he dared not move about, for fear of detection. When the noon sun grew hot, he too began to nod. He awoke with a chill and stared into

darkness. He listened—not a sound but his own breathing. Going cautiously toward the spot where the others had camped he peered about. Nothing there but the shadowy forms of the forest. He stepped up to the spot cursing himself soundly for his sleepiness. Now where should he go? He had no idea where Shemlon lay. A gleam of white caught his eye. He stooped to pick it up. It slipped sinuously through his fingers. A silken ribbon—he heard again the quality of her voice and a little thrill set him atingle. He wished he had seen her face; that it was beautiful, he knew. Had not the Lamanite said, without blemish or stain?

Slipping the ribbon in his tunic he swung off in the general direction they had traveled the night before, his speed diminished by the caution he deemed necessary lest he come upon them unawares. As he progressed, the country became rough and hilly and he prayed fervently that he might be going in the right direction. After what seemed interminable hours the vegetation grew sparser and as he neared the forest's edge, he could see in the east the first streamers of dawn. His brain began to whirl. If a city were near he had lost his quarry for they were at least several hours ahead of him; though he reflected they couldn't travel fast with the maid. With a spurt of speed he gained the forest's edge. Panting heavily, he braced himself against a tree and looked out over the country.

BEFORE him lay a walled city, somberly and heavily outlined in the dim light. The cleared space between the forest and City was for protection against sudden attack, he knew. As he watched the first rays of the morning sun struck the walls and he saw distinctly the three figures he sought waiting at the gate.

"Curses on a sleeper," he cried vehemently, and sat down heavily. Not for a moment did he consider giving up. There must be some way of getting through the gates. As he watched, they swung open and disgorged a horde of laborers, who turned into the fields to the south and east. Gradually the baffled, bewildered look on his face gave way to an impish smile. Forgetting his aching limbs, he scouted back and forth until he found a

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bush to his liking. He then sought two smooth stones and used them to crush the sap from the leaves.

Some hours later a brown-skinned, tattered mendicant, leaning heavily on a stout stick hobbled through the City gates; but once inside David wandered uncertainly. He was weak from hunger. Gold and silver pieces he had from Zarahemla but feared to use them. If he were to be of help to the maid, he must remain what he looked, a Lamanite beggar. A beggar? That was it. They were so common as to attract no undue attention. Sitting suddenly upon the pavement he held out his hand in mute appeal.

Days passed. He hobbled over the City's area a good many times.

He located every Temple—that was easy though there were many, for they were high and clustered in courts. He wondered feverishly which contained the sacrifice for the Harvest God. Food was still a problem. He dared not trust himself to speak or use his coins and would beg only when his healthy appetite must be appeased.

(To be Continued)

## Ne'r-Do-Well

(Continued from page 81)

tingling past the corners of the shack, scooping up great handfuls of sand and hurling it against the weather-worn boards. He could hear the harsh booming of surf on the outer beach—a monotonous chorus of mingled crashes. He had known that sound ever since he could remember; it seemed an intimate part of his life, and he loved it. For those who dwell in great cities, the roar of traffic; for Craig McCord, the boom and hiss of crashing surf.

Great cities! He had no desire for the comparatively easy life they afforded. No, he was content to remain on the coast: to set his lobster pots, to frequent the fishing banks, to do such odd jobs as he could pick up during the winter months—in short, to earn an honest living. That was all he asked. But how was he to manage without a boat?

HAVING finished his meal, he rose and thrust a few extra pieces of wood into the glowing stove. It was snowing now. He could see dark flakes racing horizontally past the window. While he was watching them he suddenly uttered a little exclamation of surprise. Was that a light he had seen out there across the marshes \* \* \* A light? \* \* \* No, there couldn't possibly be a light out there! \* \* \* And yet. \* \* \*

He stood with face close to the window. The gray flakes drove southward. Beyond them lay a vast extent of blackness, nothing else. The window rattled in the blast. Loose sand tinkled against the weather-worn boards.

"I must have been dreaming," Craig muttered. He was about to turn away from the window when he saw it again—yes, there was no doubt of it this time! Out there

in the marshes a tiny point of yellow light was flashing. It would shine for a few seconds, then go out, then reappear.

Craig's fingers tightened on the edge of the window-sill. Somebody was out there in the marsh! Somebody with a flashlight.

Now the light was no longer burning. Craig remained at the window, watching. "Somebody perhaps out after ducks," he said to himself. "Lost maybe—or maybe he's having hard work pushing his boat through that salt ice."

Ten minutes passed with no further sign of the light. "Prob'ly he's far to the south now, with this wind behind him!" Craig said half aloud.

But a few minutes later he saw the light again, and it was in the same place. It flashed on and off, on and off perhaps half a dozen times and then went out. It was as if the person might be signaling. Craig buttoned the top of his sweater, crossed to the bench and jammed his cap on his head. Somebody was stuck out there in a duck boat and needed help!

Craig got into his overcoat. From a couple of hooks on the wall he lifted down the long oars to the dory; they were his own oars, having belonged to his father. He strode to the door. There he hesitated. Outside the night was black and bitter, with a northeaster blowing—and the little shack was so comfortable! He glanced at the glowing stove. Then with an abrupt movement he thrust the door open and strode outside. The shack jarred as the wind caught the door and banged it behind him.

He hurried down to the cove. It was the work of only a few seconds to launch the dory. The tide was still coming in, and the water was high. Leaping into the boat, he set the oars and began to row. The wind-driven flakes were like points

of steel against the side of his face. Spray from the windward oar soaked the upper part of his body and then froze. His overcoat was soon stiff.

HE had rowed perhaps a hundred yards when the prow of the dory encountered salt ice. It was like mush beneath the blades of the long oars, but forcing the boat through it was no easy matter. He labored, putting all his strength into the strokes. Far, far at his right he could see the clustered lights of the village; they were faint, almost hidden by the driving flakes. But where was that other light? As he rowed he cast frequent glances over his shoulder. Several times he shouted, but it was as if the wind caught his words and whirled them away into swift silence.

He bent his back, grunting with each stroke. The boat plowed its way through the soft ice; then there was open water for a few yards, then soft ice again. At last he had another glimpse of the light: it was a considerable distance ahead and on his left. That meant the wind and tide had carried him farther southward than he had supposed.

Swinging the dory sharply about, he summoned all his reserve strength. He was rowing northward now, against the tide, almost into the teeth of the wind. It was harder to force the boat through the masses of ice, and as he labored he had the hopeless feeling that he was making no progress whatsoever.

The minutes passed—long, heart-breaking minutes during which he had a mind for only one thing: to get well to windward of the man out there in the darkness, then to let wind and tide carry the dory down upon the hummock where the fellow apparently was a prisoner.

At last, almost numb with cold,



Craig turned the prow of the dory and began to quarter toward the northwest. What had become of the light? He had not seen it since the moment when he had begun to match his strength against wind

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and tide. Surely the man must be south of him now! Craig shouted once more. As before, the wind seemed to sweep his words away into swift silence; but a few seconds later he spied the light again. It was south of him, over his right shoulder, very close! And it was moving in jerky impulses up and down and from side to side. The man had heard him!

Craig shouted again: "Hold your light! Don't let it go out!"

The light continued to move in jerky impulses. And now wind and tide were sweeping the dory swiftly southward. Craig had no need to row. He devoted all his strength to guiding the craft. The light was growing larger, brighter.

Suddenly something dark loomed ahead and at his left—a small island, or hummock, amid southward-moving gray ice. For an instant Craig's thoughts were in a panic. The dory was too far to the right! The tide and wind were sweeping the craft past the hummock.

He threw all his weight upon the starboard oar. Again and again he pulled at it—desperately! The boat cut through a mass of ice, reached open water—and then the wind drove it broadside against the point of the hummock. He had won!

Stiff from cold, his breathing labored, Craig seized the painter and scrambled to the frozen earth. There in front of him stood a man. Craig had a glimpse of ice-coated clothing, of booted feet moving up and down in a mass of mud and water, of an electric torch swaying from side to side in the man's two hands.

Craig shouted as he strode forward. The man appeared not to have heard: he continued to wave the torch. It was only when the boy's arms went about him that he seemed to realize that he was not alone. He tried to speak, but only a jumble of faint sounds issued from his lips. Then he slumped to the ground.

Craig seized the torch; it had dropped from the man's fingers, but was still burning. The boy flashed it in the white upturned face and then uttered a gasp of astonishment. The man was Luther Burgeon.

managed to get Mr. Burgeon into the dory he never was quite able to explain. Nor was it easy to explain how he succeeded in fighting his way through the ice back to the mainland. The thing he remembered most vividly during the trip back was the twin headlights of an automobile moving along the road that led through the marshes. Probably it was the sight of that oncoming car which enabled him to keep from collapsing upon the huddled body of Luther Burgeon at his feet. Afterwards Craig learned that there were other cars on the road—cars with men from the village searching for Burgeon, who was known to have gone duck shooting and had not returned; but Craig remembered only that first one.

Beaching the dory at last perhaps a quarter of a mile below the shack, he stumbled forward, painter in hand. He was winding it clumsily round a rock, when the bright headlights flashed in his face, dazzling him. He heard the roar of the motor. Then it was silent. Then voices were shouting, and dark figures were coming toward him.

"Craig! By my soul, it's you!" And running forward, Mr. Nickerson caught the boy about the waist as he was on the point of tottering.

"Yes, and here's Burgeon!" came another voice. "Here in the dory! Lend a hand!"

And that was the last thing Craig remembered.

It was late the following afternoon when he awoke from a sleep that had seemed to last ages! He was in a wide bed, and Luther Burgeon's wife was standing beside him. He smiled up at her, bewildered. "Where am I?" he said.

She seated herself close to the bed, and presently he was listening to her soft musical voice. She reassured him, told him he had no need to worry. He had frozen both feet and several of his fingers, but the doctor had promised her that—

"And Mr. Burgeon?" Craig interrupted her.

Impulsively the woman bent forward and kissed him on the cheek. "You have saved my husband's life!" she murmured. "Yes, his life! He has suffered more than

How Craig, half-frozen and almost exhausted,

you, but he too will come around—the doctor is sure of it!"

And then Craig was listening to further explanations. Luther Burgeon's little duck boat had upset, and he had waded waist-deep to the hummock, where he had stood in the driving wind and cold for a matter of three or four hours. Fortunately his electric torch had escaped the water, and he had flashed it on and off, on and off until, numb and almost senseless, he hardly knew what he was doing.

Craig closed his eyes. Again he slept—thankfully!

A WEEK or so following that terrible night in the marshes Luther Burgeon made the boy a proposition. "I can't ever repay you, Craig, for what you did for me," he said, "but I can show my gratitude! I've decided I need help with those summer cottages of mine, somebody who'll look after repairs and one thing and another—somebody I can depend on!" he added. "I would be a five-months' job each year, and it'll pay you considerable more than what you'd earn at fishing. But that doesn't mean, my boy, you'd have to give up fishing altogether—you'd have some time for that too. And of course you'll still have the dory—"

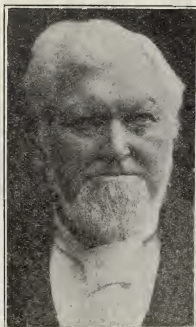
"You mean you'll give me more time to pay for it—"

"No, that's not what I mean at all!" Luther Burgeon suddenly laughed and then put a hand affectionately on Craig's shoulder. "What I mean is, the dory goes along with the job. It's yours, my boy! And more than that, if you ever get tired o' living alone out there on the beach, I want you to come and live with me! What do you say?"

Craig moistened his lips. He was unable to say anything, for a great lump had come into his throat.

"You see, Craig," Mr. Burgeon added, "I've got a lot o' faith in you, and I mean to help you all I can. You've had a hard time of it—"

Craig nodded and smiled, but he was still unable to speak. "A lot o' faith in you." The lump in his throat seemed suddenly to have increased to twice its size, but he was happy—happier, at that moment, than he had ever been in his life!



President Wilford Woodruff

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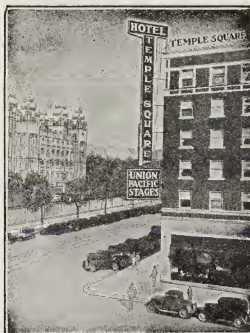
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# Dear Bachelor Girl:

By KATIE C. JENSEN

**R**EALLY now, isn't that better than "old maid"? Interesting and a little pathetic is your letter printed in November Era, "Your page and ours." Come now, throw away that "old maid" idea. It is very much out of date and belongs to a past generation. Put with it the "twenty-five year limit" and discard the two as being decidedly passe and worthless. You don't need to have your face lifted, or to buy an entirely new outfit, or wish you were somebody else, all you need is to spank yourself mentally. Tell that self of yours to go sit in a corner and give the real you a chance to make itself popular with its friends. Let your soul be free. You have a spark of divinity within you upon which to build happiness. What has happened to it, dear lady?

This is the time of year for inventory. Ask yourself a few questions. Be honest—How do you rate?

- 1—How do you look? "Women are made to give the eyes delight."
  - a—Do you break a bath date because you are fagged out?
  - b—Are you sick or frowsy?
  - c—Do you know clothes and how to wear them?
  - d—How is your posture? Are your shoulders back? Do you walk smoothly?
  - e—Do you smile your way into peoples' hearts? It takes sixty-three muscles to frown, and only thirteen to smile. Do you work overtime?
- 2—How do you feel?
  - a—Are you dead or alive inside?
  - b—Are you real, or do you just pretend?
  - c—Do you love life—people and things?
- 3—How do you act? "People fall in rhythm with a personality just as they begin to tap their feet to sweet music."
  - a—How's your small talk? Is your tongue anchored?
  - b—Are you a good sport? Are you gracious?
  - c—Do you play and laugh with people?
  - d—Are you a sob-sister, or a tantrum howler? Have you the complex of self-pity?
  - e—Are you interested in others more than yourself?
  - f—Are you individual? Are you natural?
  - g—Is your voice lovely, or nagging? Does it have sex appeal, for both sexes?
  - h—In other words—do you "click"?

And so on with questions and questions, for Personality is a big world to explore.

You are wondering if you would teach your own little girl the standards by which you have been reared? In recent Readers Digest this quotation was interesting. "If your standards make you unhappy then there is something wrong with them." If one's religion has robbed one of intelligent freedom and expression, then the interpretation of that religion may be in error. There are homes that are in religious and social ruts—holding

## MEN LIKE A WOMAN WHO:

*Is gracious; is a pal—a good sport; is restful; laughs and plays; is at ease in any place or group.*

*Can see and take a joke; makes him think well of himself; is cheerful and optimistic; weeps not for self, but others; is a good conversationalist—a good listener.*

*Has poise and good posture, cleanliness, vitality, freshness, daintiness, femininity and individuality; is gay and sparkling; puts make-up on cleverly; has self-respect; minds her own business. Speaks well of her own sex; is admired by other men; believes in a warm home and not just a lovely house; is sweet, clean, attractive at home; can make her own decisions; treats a man as a man; doesn't weep over forgotten anniversaries.*

*Keeps troubles to herself—sunny side out; will risk a shiny nose rather than display a soiled powder puff in public; has a rich, mellow voice which reveals a soul; dresses smartly and makes a man proud of her; has but one set of manners—a good one; uses exquisite perfume—not old-fashioned scent.*

*Most of the qualities men like can be developed.*

## MEN DISLIKE:

*Run-over heels; an underslip showing; a loud rasping voice; a dumb-bell; a soiled shoulder strap; runs in hose; a pocket invader; a gold digger; a voice which nags, whines, scolds; neglected skin; too many bulges; unclean hair; perspiration spots; a joy-killer; one who opens other people's mail; one who insists upon her own way; stooped shoulders; an ungraceful walk; a poor dancer; one who pities self; one who enjoys poor health; sarcasm; one who "pases" them.*

*Most of the things men dislike in women can be avoided.*

## SOME REASONS WHY GIRLS NEVER MARRY:

- 1—Would not marry out of Church; 2—had broken love affair in early life which destroyed interest and faith in men; 3—sacrificed self out of mistaken loyalty to parents; 4—never found ideal man; 5—wanted college and a career, so waited too long; 6—refused to take life seriously—just played around; 7—could not give up salary and freedom; 8—had fear of responsibility; 9—never was asked; 10—poor health.

## ENEMIES TO CHARM:

*Envy, jealousy, criticism, conceit, carelessness, sarcasm, super-sensitivity, self-pity, snobbishness, gossip, ignorance, indifference and unkindness.*

on to yesterday's conventions and superstitions and prejudices, clinging on to superficial ideals. There are heads of families bringing from the past ideas of parental control and power, feeling that children never grow up. What of the boy, twenty-one who loved and wanted to marry, but the family denied him. Now, he is a bachelor, drawing within himself, looking bitterly on while youth loves, mates, and is happy—the girl whose people made her so efficient that all young men stood in awe of her.

Surely one can be moral and charming. One can be genuine and popular. One can be a good church member and delightfully attractive. Mayn't a girl keep the word of wisdom and her friends at the same time? Regardless of religion, community and home environment and social life, there is an unwritten code of sex-appeal called charm, the inherent something in girls and women, that should motivate all powers of loveliness, winsomeness, and harmony.

You wonder perhaps why some of our returned missionaries marry these so-called go-getters. Because they want a change from heavy, serious things. The inherent power to charm people may be developed through appreciation of beauty—an urge toward harmony, an interest in others more than self, and cheerfulness. Oh, with a smile many girls have won a beau, the smile that gives the combination to the heart lock. Don't forget the story of the girl who said, "Yes, I know my feet are large—but my smile is so nice no one will notice my feet." Good philosophy this.

So come on lady, get busy. It is never too late to love and be loved, to marry and find happiness. Some of the sweetest loves have come in middle life. A recent magazine quoted—"At twenty a man loves with his eyes, at thirty with his senses, at forty with his heart." We aren't all born beautiful, or even pretty. Smartness is difficult to achieve. But cleanliness, good grooming, neat dressing, any woman can achieve. It doesn't take a lot of money. Think of all the clean crisp things you know. A brook in a wood. Ice in a glass. The billows of tissue paper in a new hat box. Lettuce. I think the most charming compliment one could pay a woman would be to say she had that lettuce (let-us) look.

Remember that men do not like you for the same reasons women do. They have different needs. Make up your mind that you can do things and you'll do them. There is at least one man for you—why don't you find him—you can only marry one at a time. Go after happiness, so much of it in the world, get your share. Move into a new community if you must, but find it.

I, the writer of this article, belong to the group of married folk you refer to in your letter. I wouldn't change places with anyone—I am glad I am a woman—that I have lived—loved—married—had home and babies. If the years and the calendar were to get together I would be classed with the past generation, but I can't, I mustn't, this generation with its courage, freedom from useless conventions and traditions, its spirit of adventure and happiness has me in its power, so on I go with you dear Bachelor Girl to husband, home, babies, happiness. . . . So hurry lady, if to find a companion, and love, is your happiness, go after it, with banners flying

# Your Page and Ours

## WHAT VARIOUS PEOPLE THINK OF THE YOUNG LADY'S PROBLEM

**I**n the November issue of "The Improvement Era" we published a letter from a young lady in which she had some rather uncompromising things to say about present day courtship and methods of obtaining mates in marriage. We broke a rule in publishing the letter in as much as the young lady did not sign her name. Her arraignment, however, was so serious that we thought it might do good to present her views.

We have had a number of replies from our readers. Some of these we are publishing here in order that she may know what others think about her statement.

Dear Editors:

**I** HOPE a missionary's answer to the open discussion on marriage of the November issue will be accepted.

I agree with Miss X that there are many boys who expect a girl to be a "good sport." But still I think the girls also are to blame.

There are just as many boys who expect their girl to have and live the ideals referred to in a recent address by Elder David O. McKay.

If a boy expects a girl to be a good sport and have a good time and won't go with her if she doesn't, is he worth having as a companion for time and eternity? Is he one with whom we can work out this glorious covenant which we made with God? The marriage laws of the Church of Jesus Christ of Latter-day Saints are higher than the "Until death doth you part," marriage laws. To be a success to the fullest extent in this life, we must keep the commandments of God, and go through the temple and be married by one who can seal on earth so it will be accepted by God forever. Therefore, if we expect to make these covenants with God we should ask His guidance. If we ask with sincere faith and are worthy of that blessing He will lead us to our future husband or wife.

Lack of understanding of the real purpose in life is the cause for so many mistakes committed by young boys and girls.

Miss X seems to have received the same training at home as I have. My mother has repeated time and time again—"Treat every girl as you would want your sister to be treated." I have six sisters.

My advice to every girl is—keep those high ideals, and the boys will come to you.

What boy, who is worth marrying as a companion for time and eternity, is not looking for a girl who has lived a good life? A girl who has received a good training at home and lived a good clean life always has and always will be wanted.

I am in my early twenties, with the same high ideals. With the help of my Creator, I will not marry until I find a girl with the same ideals, and there are many.

Miss X, may the Lord bless you in the stand you have taken. May your ideals always remain true ideals—then marriage, children, and future happiness will follow.

Sincerely, L. G.

Dear Editors:

Hamilton, Ohio.

**I**N answer to the young woman's letter concerning the L. D. S. ideals for marriage:

First, Miss X, I would say that if the boys of your community are disinterested in you because you are living those ideals, you don't want them for a husband. Those ideals are required of boys as well as girls.

Any boy, whether he has lived according to the L. D. S. standards or not, would give the world to find a girl who had. Boys do not respect the girl who does not keep herself sacred and remain virtuous. Just suppose that the girl who flaunts her sex gets her man; that's all she has, just a man. What might have been a home becomes a house, and what would have become happiness becomes drudgery.

If fewer girls would let themselves down into the mire of popularity by being a so-called sport, (when they are really making themselves toys) and smoking and drinking and flaunting sex there would be a lot fewer broken homes, fewer law-breakers, and a higher type of civilization in general.

You said, "We few who that are foolish are left holding those ideals." The part that makes you foolish is to think that you have nothing more than those ideals. You spoke the

truth when you said few. Girls who live these ideals are few. (Boys are too.) That's one of the reasons why those who do hold to their ideals are so priceless. The main reason is that they are eligible to become the sons and daughters of God, and the fathers and mothers of His children, if not in this life, in the life to come.

Motherhood is the most sacred and Godly of all God's gifts to His children. If a woman loses her self-respect and her virtue and becomes a mother and does not teach her daughter or son the L. D. S. ideals for marriage, but rather to flaunt their sex and become toys for the immoral men, she loses the God-given blessings that could have been hers, and motherhood becomes a curse.

Make yourself popular by L. D. S. ideals and personality, instead of by means of sex appeal. J. H. B.

Dear Editors:

**I** READ with interest the article in the November Era on Your Page and Ours under the question, "What About it, Boys, and Girls, Too?"

Since it is such a true echo of my own life and experience, I thought perhaps the author might be interested in my own experience. I am sorry to say that I allowed the hurt to turn to bitterness and to ease the resulting suffering I turned to work to keep my mind busy to such an extent that I have sadly overtaken a frail body. I would not advise anyone to allow either to sap her vitality for I have come to feel that it is rather foolish.

As I am now past life's summertime, I can sum up my experiences and state results as follows: When the last ray of hope for finding a companion seemed about gone, I decided in desperation to set aside my ideals a bit and try the methods I had seen other girls use all my life. "Did I enjoy being petted and kissed? No! Instead of being thrilled, I only felt that I was, excuse the common slang expression, being badly—well—I hated it!

Like the rose described in "Heart of the Rose," I now carry a few dark brown petals, but out of it all comes this firm conviction: These high ideals are not worthless but very sacred and precious. Getting the brown petals seemed to draw out much of the bitterness and clear my vision. If I do not find a man who can appreciate these high ideals, and I think it is too late now, I shall tread the pathway to eternity alone where, though only work for others awaits those who go single, yet unhandicapped by ill health, I hope to find more pleasure in bringing joy to others than I would in vain regrets over broken laws of life and decency.

If I had a little girl of my own, I am not sure, but I think I would advise a moderate course at last and not leave her to stumble blindly or carelessly into pitfalls. The last time I heard Elder Richard R. Lyman deliver his address on Courtship, I felt that I could indorse it wholeheartedly, in spite of my loneliness.

If you consider this article worth printing, please do not print my name.

**T**HE December number of "The Improvement Era" contained an article—"The Trial of Jesus," by Jesse Udall. President Payne introduces Attorney Udall to our readers.

Dear Editors:

**B**ISHOP JESSE A. UDALL is a prominent attorney of the State of Arizona. He served two terms as County attorney of Graham County. At the present time he represents some large interests as their legal advisor. He is a member of the legislature and has served two terms in that capacity. He is Major in the National Guard of Arizona. He is at present the president of the Board of Trustees of Gila College. He is prominent in all civic and ecclesiastical matters. He is an active member of the Rotary Club. He was a member of the High Council of this stake and was released from that position to become Bishop of the Thatcher Ward. He is a son of former President David K. Udall of the St. John Stake, recently released as president of the Arizona Temple at Mesa.

Bishop Udall is a very prominent man in this community. His residence is at Thatcher and his law office is at Safford, Arizona.

Harry L. Payne

President St. Joseph Stake.





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